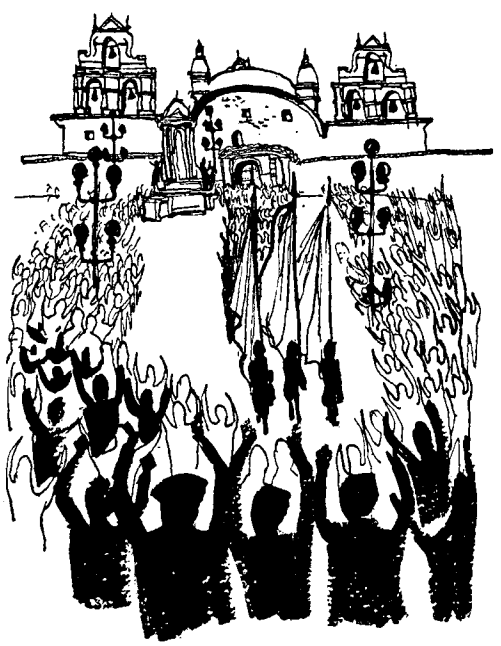
WORDS, WORDS, WORDS

—John Cogley

THE

Commonweal



PERÓN AND THE CHURCH

by Francis E. McMahon

GOOD FRIDAY

by Victor White

olume LXI, No. 26 April 1, 1955 Twenty Cents

[Contains Index to Volume LXI]

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Stage, by Richard Hayes

Anastasia	582
Bad Seed, The	358
Boy Friend, The	93
Clandestine Marriage, The	167
Dear Charles	14
Desperate Hours, The	655
Doctor's Dilemma, The	524
Fanny	288
Festival	552
Flowering Peach, The	502
Fragile Fox	223
Grand Prize, The	553
Home is the Hero	60
House of Flowers	454
Immortal Husband, The	630
Living Room, The	333
Lunatics and Lovers	406
Midsummers Night's Dream, A	36
Mrs. Patterson	406
Peter Pan	223
Plain and Fancy	551
Portrait of a Lady	429
Quadrille	288
Rainmaker, The	251
Reclining Figure	166
Saint of Bleecker Street, The	476
Silk Stockings	676
Sing Me No Lullaby	189
Slightly Delinquent	166
Southwest Corner, The	552
Tender Trap, The	166
Tonight In Samarkand	655
Traveling Lady, The	250
Way of the World, The	167
Wayward Saint, The	655
Wedding Breakfast	429
Witness for the Prosecution	406

The Screen, by Philip T. Hartung

Aida	290
Animal Farm	478
Athena	224
Bad Day at Black Rock	407
Barefoot Contessa, The	15
Battle Cry	551
Best Films of 1954	380
Blackboard Jungle	630
Black Knight, The	188
Black Tuesday	655
Black Widow	255
Bridges at Toki-ri, The	477
Brigadoon	37
Captain Lightfoot	655
Carmen Jones	188
Cinerama Holiday	582
Country Girl, The	312
Deep in My Heart	334
Desiree	255
Detective, The	167
Doctor in the House	551
Drum Beat	188
East of Eden	604
Far Country, The	582
Gate of Hell	360
Green Fire	455
Green Scarf, The	478
Hansel and Gretel	37
Heart of the Matter, The	254
Hit the Deck	677
Last Time I Saw Paris, The	223
Life in the Balance, A	503
Long Gray Line, The	525
New York Confidential	655
Phffft	224
Prince of Players	455
Purple Plain, The	582
Racers, The	525
Romeo and Juliet	289
Sabrina	14
Sign of the Pagan	334
Silver Chalice, The	407
Six Bridges to Cross	503
Star is Born, A	60
Suddenly	168
There's No Business like Show Business	334
Three Cases of Murder	677
Three for the Show	677
To Paris with Love	677
Track of the Cat	290
20,000 Leagues under the Sea	359
Unchained	503
Untamed	655
Vera Cruz	455
Wages of Fear, The	604
White Christmas	94
Woman's World	94
Women's Prison	503

Classified

★RATES, payable in advance: 12½c a word (8 words, $1) 12 words minimum. Centered lines 85c each. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs.*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave. (near 65th), New York

CHESTERTON AND BELLOC

★Chesterton and Belloc Books
200 titles. Free Catalogue.
Andrew Prosser, 3118 N. Keating Ave.
Chicago 41, Illinois

BOOKS

★BOOKS, GOVERNMENT SURPLUS—Bargain prices. Free catalog listing 50 other free catalogs. Instructional, vocational, educational subjects. Millions of volumes, new and used. Books bought. Est. 1902. LONG'S COLLEGE BOOK CO., Dept. C, Columbus 1, Ohio.

CHRISTMAS CARDS

★SERRANA's stunning new line of 10c CHRISTMAS CARDS is ready! Complete sampler set, 6 cards, with envelopes, 60c postpaid. Also new: FAVORITE MADONNAS, box of 10 assorted, $1.60 postpaid. No. C.O.D.'s, please. SERRANNA, Box 411, Santa Barbara, Calif.

PRINTED LABELS

★ 500 Gummed Labels, printed 3 lines, $1. HERDMAN, 520 Belleville Ave., Belleville, N. J.

OPPORTUNITY

★Young Catholic man or woman, alert, well-read, diplomatic, to work in Co-op university book store. Pay low. Profits shared. Board. Run by Quaker. Send picture. 6314 W. McNichols, Detroit 21, Mich.

Coming Special Issues of The Commonweal

EDUCATION
April 15

SPRING BOOKS
May 13

Educational

NEW JERSEY

Caldwell College

Caldwell, New Jersey. A four year liberal arts college conducted by the Sisters of Saint Dominic. Accredited by the Middle States Association of Colleges and Secondary Schools. Liberal Arts, Sciences, Business, Teacher Training, Library Science, Music. Tuition $350, Board $550. Degrees: B.A., B.S., A.A. Catalogue: The Registrar, Caldwell N. J.

ALABAMA

Sacred Heart Junior College

For Women. Conducted by the Sisters of Saint Benedict. Only Catholic college for women in Alabama. Regular courses in arts and sciences, secretarial training, home economics, leading to the A.A. degree and preparatory to the B.A. and B.S. degrees. Combines the recreational facilities of the suburban area with the educational and cultural advantages of Birmingham and Nashville. For further information address the Dean. Cullman, Alabama.

NEW JERSEY

Delbarton School

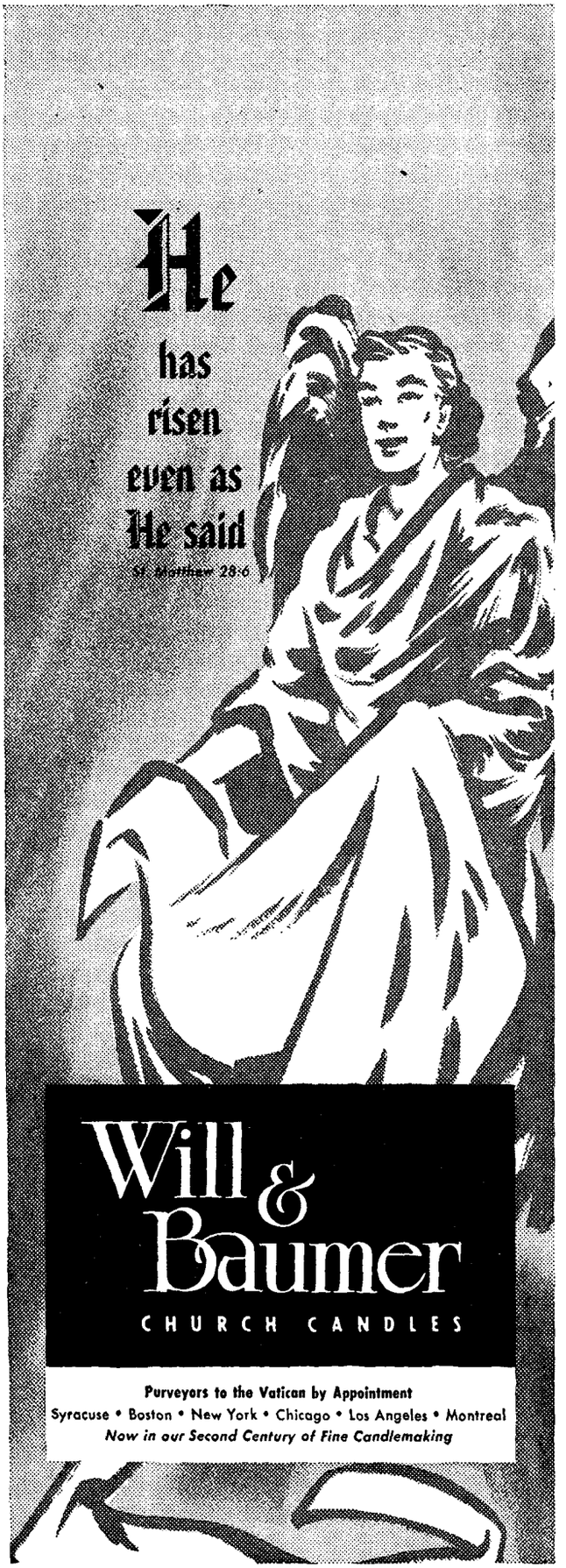
Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

RHODE ISLAND

Portsmouth Priory School

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THIS WEEK

Week by Week 667

Perón and the Church
by Francis E. McMahon 670

Good Friday
by Victor White 674

Crisis on the Hill: A Poem
by Ernest Sandeen 676

The Stage
by Richard Hayes 676

The Screen
by Philip T. Hartung 677

Communications 678

Words, Words, Words
by John Cogley 679

Books 680

Index to Volume LXI 683

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
WILLIAM P. CLANCY, WILLIAM PFAFF

Contributing Editors
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1955, in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685.

U. S. and Canada, $7.50 a year. Foreign, $9.50. Single copies 20¢

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

week by week

WAR OR PEACE

A FEW men in the Kremlin, blinded by ideology, may want war. Inside Communist China, a few others may be so drunk on power that they too would not hesitate to plunge the world into the horrors of nuclear war. But such men, if they do in fact exist, stand alone. The people of the world do not want war. The people of the United States do not want war. And the government of the United States does not want war.

In some countries, the distorted picture of this country as hell-bent for war continues to exist. And this is a tragedy. For the instinct of the U.S. people for peace is deep-seated. There are, it is true, a few men in public life who apparently think war is inevitable and hence that the sooner it comes the better. But these men do not speak with the authentic voice of America. Mr. Eisenhower is conciliatory rather than warlike, and it is he, not Senator Knowland, who speaks for the Republican party. Mr. Eisenhower, not Senator Knowland, best expresses the essential desire of the American people to avoid war if that is possible.

Given these facts, the creation by Mr. Eisenhower of the post of "Secretary for Peace" with Cabinet rank and the appointment of Harold Stassen to fill it was a stroke of genius. It is true that the idea has obvious political advantages for the Eisenhower Administration here at home, and Democrats may be inclined to dismiss the idea as another of the public relations gimmicks to which the Administration is addicted. But if Mr. Stassen's post is taken seriously and the problem of armaments is thoroughly explored, there is no reason the Administration should not also receive some domestic political profit from the idea. Certainly the creation of such a post should help to dramatize for the people of the world the fact that the United States really desires world disarmament and peace.

With that much to be said for the Administration on this matter—and it is a great deal—there still remains a fundamental flaw in the Administration's approach to the subject. When people talk disarmament in 1955, they mean nuclear weapons. The United States cannot create a Cabinet post to explore the possibilities and problems of disarmament, and at the same time place more and more reliance on nuclear rather than conventional weapons.

Two weeks ago in these pages, Father F. H. Drinkwater discussed some of the moral problems connected with nuclear warfare. But even for people who are not concerned with that aspect of the problem, it should be obvious that nuclear weapons are self-defeating. If war is to make any sense at all, it should be as a continuation or extension of national policy, to be used only as a last resort. Under present conditions, nuclear war might prevent the tragedy of enslavement, and that is certainly part of our national policy. But nuclear warfare would in itself be a tragedy.

HERE, it seems to us, is the heart of the Administration weakness on the problem of peace and war. And in fairness it must be said that in this weakness the Administration only reflects the history and traditions, the fears and aspirations of the American people.

In spite of the history of the past fifteen years, we in America are temperamentally unprepared for the historic role that has been thrust upon us. We want things black and white, we want our allies unquestioning and our enemies unmistakable. We demand unconditional surrenders and look for a quick return to "normalcy." We dislike and distrust conference tables and foreign negotiations. We hate tentative solutions; we want things settled once and for all.

The United States and the world have survived such conduct in the past. It cannot be counted on that they will do so in the future. We must expect that for decades to come a state of international tension will be the rule rather than the exception. If global war is to be avoided—as it should be—and if Communist aggression is to be halted—as it should be—this nation cannot rely chiefly upon

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nuclear weapons, as we are now doing. To use them rashly would alienate a large part of mankind. It would throw away most of the sympathy we now have in Asia. It would open the Pandora's box and chance the terrible responsibility of loosing hydrogen war upon the world.

What course, then, is open to a peace-loving and freedom-loving people? We must shift our emphasis away from total reliance on nuclear weapons. We must be prepared to fight a series of small wars on the borders of the free world, perhaps for the next fifty years, and we must do so without yielding to the temptation to use quick and easy nuclear weapons. The burdens of such a shift in national policy are, admittedly, heavy in money and in manpower. But in the other direction lies disaster, for us and for the world.

THE FIFTH AMENDMENT

HARRY P. Cain, we must admit, was not one of our favorite people when he was in the Senate, and when, after his defeat in 1952, the new Administration appointed him to a post on the Subversive Activities Control Board we did not look for many statements in defense of civil liberties from that quarter. But Mr. Cain has changed remarkably. He has become, in fact, one of the nation's most outspoken defenders of traditional American procedures.

For example, it has been a rare man, in recent years, who could find anything good to say about the Fifth Amendment. Professional subversion hunters have done a pretty thorough job of undermining this basic Constitutional right. Now Mr. Cain has declared in a speech before the national Civil Liberties Clearing House that those who "use 'Fifth Amendment' as an adjective of disapprobation modifying the noun 'Communist' are as guilty of disrespect to the Constitution as any Communist could be."

This, of course, covers quite a few of Mr. Cain's former close associates in the Senate—men who have acted as though the Fifth Amendment were something invented by Karl Marx. It is good to have Mr. Cain remind us that the Amendment was formulated by the Founding Fathers and that those who would make its use today equivalent to an admission of guilt are guilty of their own form of subversion.

YALTA

THE publication of the Yalta papers doesn't seem to have done anyone much good. Mr. Dulles' reputation abroad, never sensational, crashed to the bottom. The United States' reputation for reliability dropped with it. Sir Winston Churchill and Senator Walter George, the two political patriarchs with whom Mr. Dulles must work most closely, were both extremely angry. On the other side, on the Republican Right, disappointment was acute in spite of the press statements which pretended otherwise; nothing was revealed about Democratic perfidy which was not already pretty well known. The Old Guard is now arguing that the Teheran papers must be published for the *real* story to be out. They probably will also use the Yalta papers as the basis for renewed demands for the Bricker amendment and a repudiation of the Yalta agreements, both actions opposed by the Administration (the latter on the grounds that Yalta is the only legal agreement we have with the USSR for free elections in East Europe—and hence is at least evidence of the crime).

One thing that was proved is that this Administration is capable of dealing off the bottom of the deck. Publication of the documents was held up because of protests from the British and from Senator George. Then, instead of a decision to do things openly, the State Department chose quietly to pass the papers to the New York *Times* and subsequently release them to the other newspapers on the grounds that the *Times* already had them. And the White House announced—as probably should have been expected—that Mr. Eisenhower has nothing to do with his State Department's decisions in these matters.

The Roosevelt policies, in the hindsight offered by these documents, are shown to have often been

NEXT WEEK

GUNNAR D. KUMLIEN writes about Communism considered as an ersatz religion:

"Why has Communism proved unable to fill the space in the human heart? It has a dialectical handicap: it does not recognize the spiritual dimension of man. The Communists, who proclaim themselves scientific, have the unscientific flaw of ignoring a part of reality. All things which do not suit their rational and mathematical pattern simply do not exist. It is as if someone in a study of physics should deliberately ignore the third dimension. . . . This strange taboo does not include religion alone; it indiscriminately embraces all of those things which attempt to deal with the inner needs and longings of man: from psychoanalysis to spiritualism and fortune-telling."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mistaken; but the mistakes were at least comprehensible. Less understandable was Roosevelt's talking behind Churchill's back, his expediency. But he bravely supported Mr. Churchill's stubborn and principled effort to get free elections in Poland. That they surrendered in the end to implacably meaningless Soviet promises was perhaps a result of how tired both of them were of war and of their hope that the Soviets really would do what Churchill in his heart must have known they would not do. The Soviet Union had Poland in its power and would do as it pleased. (But illusions surely should have begun to fade for all when at a dinner meeting the second day, Stalin asserted that he would never agree to having any action of the great powers "submitted to the judgment of the small powers." At this point, our present Ambassador to Moscow, Charles Bohlen, remarked to Andrei Vyshinsky that the American public would take a different view of the matter and Vyshinsky replied that "the American people should learn to obey their leaders.")

For each of the mistakes, a plausible reason can be offered: the Red Army already occupied East Europe; the Western Chiefs of Staff gravely overestimated the resistance of Germany and especially of Japan; the atomic bomb was not close enough to perfection for the American leaders to have recognized its implications; Anglo-American coordination and staff work was astonishingly sloppy. And perhaps most important, the world was desperate for agreement among the Big Three, for peace; so as James Reston has said, Mr. Roosevelt and Sir Winston gave the world the *appearances* of agreement—and the world did not dare to look behind the facade.

THE SENATOR AND THE ECONOMIST

SENATOR McCarthy has faded away quite satisfactorily, but the inanities to which he gave his name still find their voice in the United States Senate. Senator Homer E. Capehart's recent attack on the Harvard economist John Kenneth Galbraith, for example, should save us from premature rejoicing over the final triumph of intelligence among our legislators.

Professor Galbraith testified as an expert witness before the Senate Banking and Currency Committee's investigation of the stock market. In his testimony he warned against "excessive" stock market speculation. This warning was apparently enough to make Mr. Capehart see Red, for speaking on a national television program several days later the gentleman from Indiana charged that Professor Galbraith is a man who "praises Communism."

To back up this charge the Indiana Senator cited two paragraphs from "Beyond the Marshall Plan," a pamphlet the Harvard economist had written in 1949. This pamphlet was an examination of the problems facing the United States in meeting the Communist challenge in Europe. One of the problems examined was the appeal Communism holds for certain classes in Europe.

Senator Capehart held the pamphlet in his hand and quoted from Professor Galbraith: "It has not been fashionable in recent times to speak well of Communism. Little, perhaps dangerously little, has therefore been said of the achievements of Communism. These, as an adult people should realize, have been considerable, and they help to explain why some millions of alert and intelligent Europeans have embraced this faith, and why a fair minority of the more intelligent and aggressive among them are willing to devote their talents and their lives to advancing it."

The Senator from Indiana was outraged. He said he was going to ask that Professor Galbraith be called back for further questioning. He argued that the 1949 pamphlet proved "that either the Committee and its chairman did not know of Professor Galbraith's philosophies, that he has been preaching that sort of doctrine, either they were ignorant of it, or they knowingly put a man on with those philosophies, to discredit American industry and the American economy." When Senator Mike Monroney, appearing on the same program, pointed out that the Communists after all *had* made some achievements and asked Mr. Capehart "should we close our eyes to the fact that they did achieve the hydrogen bomb . . .?" the Indiana Senator replied that he refused to "praise" Communism.

Depressing as such an exhibition by Mr. Capehart was, however, the fact that Professor Galbraith felt obliged to defend himself by stating that the Senator had taken his words out of context seems even more depressing. What, we might ask Mr. Galbraith, is wrong with his words as they stand? Do distinguished men really have to defend themselves against every onslaught of Senatorial stupidity and in the process pay such stupidity its small tribute? Must a man preface every admission of obvious facts about Soviet achievements with a declaration that he's just as anti-Communist as the best know-nothing in Congress?

Professor Galbraith's observations on the challenge of Soviet achievement need no justification. They are as unexceptionable now—in or out of context—as they were when he wrote them.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Perón and the Church

"FROM THE BEGINNING, THE PERÓN REGIME REGARDED THE CHURCH AS A POTENT INSTRUMENT FOR THE CONQUEST OF POWER"

FRANCIS E. McMAHON

THE conflict now raging between Church and State in Argentina surprises no one who is familiar with the program, the character and the objectives of the government of Juan Domingo Perón. From the beginning, the Perón regime had regarded the Church as a potent instrument for the conquest of power. So long as religion served his purposes, Perón did more than tolerate the Church. He favored it. But once those purposes began to be thwarted, he unleashed a wave of anti-clerical fury.

It is true that the military uprising of June, 1943—it was this uprising that eventually ushered Perón into power—gave no outward indication of its ultimate objectives. Some of the most democratic elements of the country were deceived—for the moment. The nation had become surfeited with a regime that was corrupt, inefficient and outspokenly in favor of the Axis. The generals promised honesty of administration and restoration of constitutional freedom.

Almost immediately a bid was made for Catholic support. General Pedro Ramirez, who had assumed the presidency, assured Catholics through the pages of an influential religious review, *Criterio*, that he had placed his government "under God—source of all reason and of all justice." Monsignor Gustavo Franceschi, editor of *Criterio*, expressed his satisfaction and gave his support.

Catholic "nationalists" immediately affiliated with the new regime. They viewed democracy as corrupt and unworkable, were intensely anti-Semitic, and favored violent means for the realization of their program. They ignored the papal condemnation of the principles of *Action Française*, with whose program they had much in common.

When Ramirez was ousted from the presidency in 1944 by the Farrell-Perón faction of the military, efforts to woo the Church continued. Despite the murmurings of some of his own followers, Perón increased the governmental subsidies for Catholic institutions and made religious instruction in the state schools a matter of law. Although the nationalists lost ground under Perón—their overt Fascist sympathies and their anti-Semitism finally conflicted with his strategical maneuvers—they continued their cooperation.

Perón's motives for favoring the Church are not hard to fathom. Neither he nor Eva Perón had ever been distinguished for their religious sentiments. They belonged to that vast sector of the Argentine people which, if not hostile to the Church, was indifferent. They had lived together out of wedlock until shortly before the presidential elections of 1946, when they had their union regularized by the civil and religious authorities. Argentina is an overwhelmingly Catholic nation only in a traditional sense. Only a minority of Argentines—probably not over fifteen per cent—have been practicing Catholics. The ties with the Church of the rest are weak in varying degrees. The Church was a factor, however, which Perón could not ignore in his seizure and consolidation of power. At least, he believed he could not ignore it.

Prior to the military coup of 1943, relations between Church and State had not been intimate. But neither had they been unfriendly. The nation was officially Catholic, but complete religious freedom was recognized. Argentine history was devoid of the bloody religious struggles that had stained the records of some other Latin American countries. State education had been secularized late in the ninteenth century, but provision ultimately was made for released time for religious instruction. There were flourishing Catholic academies partly supported by the government. The Church consistently remained aloof from political concerns. Anti-clericalism had long ceased to be a political issue of any importance.

The development of the Perón regime was to alter this picture profoundly. The linkage of prominent Catholics with the regime, and the benefits Perón conferred upon the Church, aroused antagonisms that had been lying dormant for over sixty years. Large numbers of Catholics were apparently unaware that support of the dictator was provoking feelings of distrust and hostility that would last for many years. There was a limited compensation: the anti-clericalism within the ranks of the *Peronistas* was temporarily stifled.

Mr. McMahon, author of A Catholic Looks at the World, was formerly a correspondent in Spain and Argentina.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

One of the most curious parts of the whole tragedy is that Perón, as every other totalitarian of modern times, had spelled out his designs in crystal-clear language. In a speech delivered at the University of La Plata in 1944 he could hardly have been more explicit. Postulating the premise that war was "an inevitable social phenomenon," he maintained that a nation must be *perpetually* prepared. National defense called for "the harmonious, interrelated work of the diverse organisms of government, of particular institutions, and of all Argentines, whatever their sphere of action." And behind the scenes he was trafficking with the Nazis. He and his group had been inspired by the successes of the Nazis to dream of total domination of the southern half of Latin America. The dream could be given substance only by first subjugating their own country.

THE story of Perón's progressive domination of Argentine life has been often told: The opposition press was destroyed, the opposition parties muzzled; the universities were purged of democratic-minded professors; labor unions were robbed of their autonomy, private welfare agencies seized, and an iron grip placed upon the economic life of the country. His trump card was winning over the workers of Argentina. Former regimes had neglected the demands of social justice. Argentina was far behind other countries in social legislation. Here was a golden opportunity that Perón and his co-worker, Eva, did not miss. Politically immature, the working class was vulnerable to the demagoguery, and indifferent to the fact that their unions were transformed into political instruments. The regime-inspired reforms did improve their economic condition. The workers could not, however, foresee that, owing in part, at least, to inept economic policies, their monetary gains would eventually be canceled out as the cost of living rose.

There were Catholics in Argentina who refused to be deceived. For over a generation an outstanding prelate, Bishop Miguel de Andrea, had been proclaiming an authentic doctrine of social justice. Reform, but reform in liberty and with liberty, had been the keynote of his message. This accent on liberty quickly won him the opposition of the *Peronistas*. He was viciously assailed by the controlled press, called a "social disturber" and a "political demagogue." A demand was voiced that he be subjected to ecclesiastical discipline. This sharp hostility to Bishop de Andrea demonstrated the presence of a strong current of anti-clericalism within the Peronist movement long before the present outbreak.

Peronism was also opposed from the beginning by the Christian Democrats. They constituted a relatively small group of men and women and represented the new force in the Hispanic world that sought to break away from the Catholic conservative channels of social and political thought. Refusing to confuse liberty with liberalism or authority with dictatorship, their aim was to achieve a temporal society that avoided the extremes of Right and Left. They had been influenced greatly by the writings of such men as Jacques Maritain and Father J. V. Ducattillon, O.P.

A crisis faced the Christian Democrats in late 1945, when the hierarchy—excepting Bishop de Andrea, who did not have episcopal jurisdiction—issued a pastoral letter forbidding Catholics to support any political party that advocated the separation of Church and State, secularized education and legal divorce. The presidential elections were imminent. Perón had committed himself to the Church's program, The opposition groups, which had combined their forces for the campaign, did embrace some proponents of secularization. It looked as if the Church had thrown its support, at least indirectly, to Perón.

The Christian Democrats, however, did not accept defeat. A pamphlet, written by one of their leaders, Dr. Manuel Rio, was widely distributed, arguing that the program of the anti-Perón Democratic Union called simply for a restoration of a constitutional system which had been ravaged by the party in power. Secularization was not an issue. The pastoral letter, it added, could not be interpreted as an endorsement of a regime which violated every dictate of the Christian conscience. A manifesto, signed by over one thousand Argentine Christian Democrats, was also issued at this time. It denounced the regime for its violation of human rights and its threat to the Christian way of life. A brochure, "Perón Against the Truth," made a point-by-point refutation of Perón's view by quoting pertinent passages from the Popes and other Catholic authorities.

There were a few publications dedicated to the anti-Perón cause. Most of them confined themselves to the exposition of principles. It was a measure often dictated by prudence. *Orden Cristiano* did not know from one issue to the next whether the government-harassed printer would continue running off the copies. *Estrada*, outspokenly critical of Perón, had a circulation of twenty-seven thousand. But one day a brief notice appeared in the bulletin of the Archdiocese of Buenos Aires: Catholics were forbidden to read it. Efforts to elicit the reasons for the condemnation were fruitless. The young editors, immediately suspended publication, however, so as not to disturb any consciences.

It must be recorded that, save for the moral support given by one bishop—Msgr. de Andrea—and a dozen or so priests, the Christian Democrats elicited little sympathy at this period in ecclesiastical circles. There existed a wide gap in political thinking between a clergy educated in conservative Spanish ways and a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

small group of the laity striving to advance the cause of Christian Democracy. The latter were too sensible to allow this difference to disturb their religious allegiance; they were grateful, moreover, for what encouragement they received. This writer was present one evening when a distinguished clergyman addressed a group of them. Their role, he told them, was analogous to that of the Christian Democrats of Italy while Mussolini was in power. Because those men had prepared themselves well, they had saved Italy from Communism after the collapse of Fascism.

PERÓN won the presidential elections of February, 1946, obtaining fifty-six per cent of the popular vote. He was inaugurated the following June. Before the year was out, the first signs of a rift with the Church appeared. The issue was the status of Catholic professional and labor organizations. The regime had projected a law which would deprive these and other organizations of their juridical autonomy. The objective was to place all unions—Catholic, Communist, Socialist, Anarchist—within the bureaucratic framework of the government, subject to the control of Perón's men. Officials of Catholic Action declared that such a measure conflicted with the right of free association. The protest went unheeded. The law was passed.

The matter provoked no open conflict. On the surface harmony still reigned. If Perón insisted that his ideology was supreme, he was disposed to surround it with a religious aura. His was a perfect example of the "decoratively Christian" regime. Ecclesiastical advisors were assigned to governmental units. Official manifestations were often embellished with religious ceremonies. Party rallies were opened with prayers.

The Chief Executive, in his public addresses, claimed his philosophy—Justicialism—was identical with Christian ideals. "Justicialism," was, in fact, a perverted expression of the doctrine of Social Justice. It was badly thought out, rather crudely expressed, and innocent of philosophical depth. For Perón, it was the two-thousand year old social message of the Gospel, for the first time couched in a form that the common people could understand.

It was a motley crowd governing Argentina under Perón. Authentic *Peronistas,* Catholic nationalists, Masons, ex-Nazis, ex-Socialists, ex-Communists—these latter contingents at least professed an abandonment of their former errors—occupied the subordinate seats of control. The secret police was efficient. The technique of organizing the masses through propaganda and pressure was at a high level of development. At the same time, graft and corruption assumed impressive proportions. This was the structure dedicated to the mission of realizing Christian Social Justice.

As the months advanced, the neo-pagan character of the regime became more evident. By 1948, some Catholics who had formerly been enthusiastic *Peronistas* now began to add reservations when they endorsed the regime. Illustrative was the attitude of Father Rodolfo Carbone, a Buenos Aires pastor. He issued a pamphlet maintaining that Perón's government, though not without faults, remained the lesser evil. He continued to castigate the anti-*Peronista* Catholic: such a man, he said, was a Judas, a traitor to his religion. It is a painful but significant fact that early in 1955 the same Father Carbone was languishing in a government jail. He had been arrested for defending a declaration of the Pope that religion must not be confined to the sanctuary.

By 1951 relations between Church and State had noticeably cooled. The previous October, the papal legate to the Eucharistic Congress at Rosario, Cardinal Ernesto Ruffini, had been slighted by Perón and his wife. Before the Cardinal arrived at the Casa Rosada to pay his respects the pair suddenly departed for a brief vacation. It was rumoured that Eva Perón had been seeking in vain a papal decoration.

The elections of November, 1951, returned Perón to power for another six-year term (the Constitution had been amended to permit his reelection). He won this time without any statement from the hierarchy that could be construed rightly or wrongly as support for him. In his May Day address to Congress the following year Perón spoke feelingly of Christianity and of spiritual values, but omitted all reference to the Church.

The atmosphere for a break had been slowly developing. The Church, persuaded that the road Perón was traveling involved danger both to itself and to the country, began to intensify the work of Catholic Action. Independent of Catholic Action, Catholics—those at least who now realized the gravity of the challenge offered by Perónism — became more active in the labor unions and the professional bodies. The Christian Democrats made their final plans for the formation of a political party.

A central matter in dispute between Church and State was the youth of the country. One of the major failures of Peronism has been its lack of success with

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

youth. The government-sponsored General University Confederation had had but mediocre results in making ardent *Peronistas* out of the students. These latter refused to take "Justicialism" seriously, were impatient of the constant propaganda, and were restless at the restraints imposed upon the universities. At the secondary-school level, the situation was equally bad from the government's viewpoint. If the continuity of the regime was to be assured, drastic measures were necessary.

To this end, the Union of Secondary Students was formed. It is headed by men and women of fanatical devotion to Peronism. Every pressure is exercised upon students to affiliate with the Union. Every inducement is likewise held out to both the girls and the boys: special privileges, excellent recreational facilities. They are often treated to fiestas of a character not altogether wholesome. Some scandals have occurred. If youth was not to be won by the ordinary means of propaganda then youth, evidently, was to be won in more questionable ways.

The Church naturally could not stand idly by. It intensified its own work among the youth. A Union of Catholic Students was formed. At issue in the strife over youth was the future of the two competing forces: Peronism and the Church. Action provoked reaction. The regime struck back. The break came in the fall of 1954. The regime charged that attempts were being made to form a Christian syndical movement as well as to establish a Christian Democratic party. There was probably genuine concern over these two possibilities on the part of the government. Labor is one of the two main pillars of the regime—the other is the army. And a fresh and vigorous political party of Christian Democratic inspiration—this was only possible with the encouragement of the hierarchy—could be a formidable foe for the regime in future elections. These were the public charges. Behind them was an issue at least of equal importance: the control of the country's youth.

The attack on the Church followed the pattern habitual to totalitarian-inspired regimes. It began with a speech by Perón denouncing what he termed political and religious propaganda within union organizations. In a later address he singled out three bishops and several priests, rebuking them for engaging in "clerical politics." Radicals and Christian Democrats, in connivance with members of the clergy, were creating, he said, disturbances in unions and professional bodies.

A press campaign against the clergy was then inaugurated. Vulgar cartoons, vicious editorials, ill-concealed threats—the assault went on for several days. Some of the verbal attacks are not quotable. A public demonstration was held at Luna Park in downtown Buenos Aires on November 25, 1954. Perón and others spoke. Vice-President Alberto Teisaire declared: "We cannot tolerate institutions which are useless to the country." He was referring to the Church. The Secretary-General of the labor confederation cried out that "Behind every cassock there is concealed a Communist." The place was flooded with throw-aways reading "*Perón si, curas, no.*"; "We do not want religious teaching"; "Divorce"; "Prophylaxis Law" (prostitution).

Incidents multiplied during the next few months. On two successive days a number of individuals, disguised as priests, appeared on the streets of the capital with women of notorious character on their arms. In one of the theaters a meretricious skit, calumniating a Cardinal, was enacted. Several priests were arrested and some Catholic youth centers were taken over.

The machinery of the government was set in motion for crippling the Church. A bill to legalize divorce was rushed through Congress. The Minister of Education decreed that "spiritual counselors" for children in the primary and secondary schools would be appointed by the Eva Perón Foundation. A short time later it was announced that the state alone would henceforth designate teachers of religion. Students would no longer be required to have passing marks in religion courses for promotion to higher grades. Steps were taken to cancel a multi-million dollar subsidy for private schools, most of which are Catholic. One hundred priest-professors of religion were discharged from the state schools.

Government and press conspired to forestall the religious manifestation scheduled for December 8 to mark the close of the Marian Year. It was announced in the papers that the ceremony had been called off by the religious authorities out of fear of possible disturbances. But Argentines do not take their newspapers very seriously. A crowd estimated at more than 100,000 gathered in the Plaza de Mayo on the appointed day. By order of the City officials, Mass was celebrated inside the Cathedral; it was forbidden to conduct the Rite in the open air. The controlled press carried no stories of the event. It was later decreed that all outdoor religious ceremonies and processions would be banned.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THROUGHOUT the campaign Perón has insisted that he is not attacking the Church, but only some "disreputable" elements among the clergy and the laity. This has, of course, a very familiar ring. It is impossible to say how far his campaign against the Church will go.

The Church made it clear that it would resist the attempt to nullify its influence. Although cautioning members of Catholic Action to remain aloof from strictly political affairs, in a letter to the clergy and the faithful on November 22, the bishops likewise defended the right of Catholics as citizens to exercise their own judgment in political matters. The bishops also declared that "the mission of the Church cannot be circumscribed by the limits of the temples." The Gospel of Christ must be preached everywhere; apostolic activities must not be excluded from any sphere of life.

The *Peronistas* violently dissent. The logic of their system forces them to dissent. But however totalitarian in intention Perón is, he has never been able to achieve actual total domination of Argentina. He is, moreover, a very astute politician. He has reversed policies before—anti-Semitism, for example—when he found the pressure had become too great. He certainly wants to drive the Church into the temple completely. It remains uncertain whether he will succeed.

A chapter in Argentine history now has come to a close. It has been an experience that has awakened many Argentines to the dangers of Caesaro-Papism. One of the most influential conservative voices of Argentina, Msgr. Gustavo J. Franchesci, has recently given expression to the widespread disillusionment. In the November 25, 1954 issue of his *Criterio* he meditated upon the sufferings of the Church in the present world. Communism was a terrible scourge. But there were other scourges. There were heads of ostensibly anti-Communist governments who sought to enslave the Church: first, by blandishment, by favors, and by formal obeisance; and, when these means failed, by calumny and persecution. Of course they will not succeed. And the persecution they unleash will not be an unmixed evil. It will bring about a purification, separating the wheat from the chaff:

> A purification, in fact, is necessary. There has been too much reliance upon worldly means: upon support from the State, dependence upon wealth, worldly honors. Into the Church have come men of too feeble character; large numbers of individuals for whom religious practice did not go beyond insurance against eternal judgment; men who tried to unite piety with human weaknesses of the least defensible nature.

PARADOX OF THE CROSS

Good Friday

VICTOR WHITE

GOOD Friday is a rather awkward, nondescript sort of day in Britain. It is not a work-day: the shops, the factories and offices are shut. But it is not quite a holiday either; the theaters are closed; and other places of entertainment are either closed or open for half-time, in a half-hearted, half-ashamed, rather embarrassed sort of way. The Easter holidays are at hand; and of course thousands of people are seizing the opportunity to get away to the country and the seaside, and to visit their friends and relations.

But there are many, who would not call themselves religious, who still have an uncomfortable feeling at the back of their minds that this is no day for enjoyment and fun; that it is somehow a rather solemn day; a Friday which is somehow "Good": and they feel that it is "Good" because it commemorates something extraordinarily good which God is supposed to have done once for man, and something extraordinarily dreadful which man once did—and somehow is still doing—to his God. Perhaps they remember little of the details, and believe less; but they have at least a vague feeling that Good Friday is God's Friday, and not altogether their own to do with as they please. And so it comes about that many, besides the regular churchgoers, crowd into churches and chapels, and even concert-halls and cinemas, all over the country, to recall the old, old story of the death of the man who was also said to be God.

Of course, there are some who think all this very morbid. If religion has any function in life at all, they say, it should cheer people up: it should help them to self-transcendence, help them to get out of this vale of tears and blood, its cruelty and injustice,

---

Father White, of the English Dominicans, is the author of *God and the Unconscious* and a former editor of *Blackfriars*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

misery, squalor and folly. Why set these very things, which threaten and beset us all—all day and every day—in the center of the sanctuary and our worship?

GEORGE Bernard Shaw was only one of the many honest men who have been indignant at what he called this "Crosstianity": this cult of one horrible, cruel, unjust, execution out of thousands. He wrote of how the crucifixion of Jesus Christ "became to the Churches what the Chamber of Horrors is to a wax-work show; the irresistible attraction for children and for the crudest adult worshippers," and he said "Christ's clean water of life is befouled by the dirtiest of dirty water from the idolatries of his savage forefathers."

That standpoint is understandable and deserves respect. Shaw showed more understanding of what Good Friday is all about than do those of us who unreflectingly take it as a comfortable matter of course. For one asks of worship and religion that they shall uplift us; that they shall appeal to what is finest and noblest in life, not to what is at best most commonplace, at worst most base. And can it be denied that the story of the Crucifixion may appeal to the most sentimental and maudlin in us, the most primitive and uncivilized, perhaps the most sadistic? Or that its attraction is not wholly unlike that which leads people to wallow in sensationalism, to gloat over other criminal executions? And it *is* true that this sort of attraction goes back to our savage forefathers; to the age-old, world-wide, cruel and hideous rites of the human sacrifice of dying gods and murdered kings. Shaw understated rather than exaggerated the horror of it: for the Christian message is not content to befoul clear waters: it urges a positive blood-bath. It bids us—paradoxically enough—to wash ourselves white in the Blood.

This is *the* paradox, *the* scandal, of the Cross. This is what Paul knew must be to the Jews a stumbling-block and sheer madness to the Gentiles. But a Christian rejoices in what Shaw, and many another sensitive and sensible man, deplores. It is not that he denies that the Divine speaks to what is most refined and cultured in man, and speaks in figures more noble than those in the chamber of horrors: in a fugue of Bach, in a landscape of nature or of Cézanne, in the cosmic dance of Shiva, the tranquil contemplation of a Buddha, or the high speculations of a Plotinus or a Spinoza. But he believes that the God in Christ speaks to the lowest as well as to the highest in man: to the most commonplace and ignoble in us as well as to our more unearthly, high-minded ideals and aspirations.

Jesus Himself, "signifying by what death He should die," foretold the magnetism of His crucifixion, when He said, "I, if I be lifted up from the earth, shall draw all men unto Me." And He understood the true character of that magnetism when He said "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." What is lifted up, as the symbol and vehicle of our healing, is not spiritual uplift, not what is already most unearthly and lofty, but contrariwise the serpent—all that is most earth-bound, slimy, revolting, primitive, poisonous, cunning—the snake-likeness in us all which, according to the old story, had been the very origin of our undoing. It is precisely to all *that* in us that the Crucifixion boldly appeals in defiance of our would-be spirituality and idealism; and it is precisely in the willing acceptance of all this earthy and deadly baseness that Christian faith tells us is to be found the Divine—healing, salvation, grace and peace.

This is the logical outcome of Christian belief that God becomes man. Divinity comes right into our human situation: God accepts the human lot of us all: our helplessness before the inexorable fate of death: the victimization of the innocent by injustice and superior power. He enters even into our experience of the death of our ideals and values, of our highest God—"My God, my God, why hast Thou forsaken me?" Christ bids us take up our cross daily and follow Him. But that is because first of all He has taken up our cross and followed us; taken the human way of the cross which is the way for us all.

So it is not *only* what is most infantile and crude in us that responds to the Crucifix. The very crudity of the emaciated, bleeding figure on Calvary, suspended between earth and sky, forsaken of God and man, mirrors the "existential anxiety" which is endemic to the human situation. And that is something which is never far away from the acutest and boldest minds of our own, and every age. We can be insensible to the appeal of the Crucified, only if we are insensible to the realities of our own existence. For on the cross, we ourselves are portrayed, and only if we have dulled awareness of our own predicament can we fail to see our own reflection there. Crucifixion is no unique event in history. Shaw pointed out that the Romans crucified six thousand of the followers of Spartacus a century before Jesus was denounced to them. And, in one way or another, crucifixion is the destiny of us all.

FOR a Christian, Good Friday is an annual reminder—as the Crucifix and the Mass are daily reminders—of that matter of plain fact, which we are so eager to forget. But all this is a matter of fact only; not yet a matter of faith. Christian faith proclaims that this human fact is also divine. Other images than that of crucifixion may be more uplifting and more edifying. But, if they convey some different message,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

then, though they may elevate and cleanse man's perceptions, they will not heal and deliver him through and through, from the highest in him to the basest. For the Cross proclaims that man can transcend his situation only through wholly accepting it—drinking to the dregs the bitter-sweet cup of human life and death. Only in being human—consciously and unflinchingly—can man become divine; as only through becoming human and tasting human life and death could God become humanly accessible.

So there is wisdom in the folly that makes the Christian's Rite of Spring the commemoration of a bloody, sordid execution. For, as T. S. Eliot puts it—

April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain . . .

And in our day, the threat of tyranny, and of the extinction, not only of our mortal selves but of our culture and our race, make our own reflection in the figure of the Crucified all the more poignant and unmistakable. For times have come when, as our Master foretold, there are wars and rumors of wars, signs in the heavens (of radioactive suns and mushroom clouds), "men's hearts failing them for fear for those things which are coming on the earth." But this, just this, is the cruel time which the Christian has been taught to recognize as spring. For his Master bids him: "Behold the fig tree, and all the trees; when they now shoot forth, you see and know that summer is at hand. So likewise ye, when ye see these things come to pass . . . see and know that the kingdom of God is nigh at hand."

CRISIS ON THE HILL

THE wild moment shouted with much to hide:
Nails to find to hammer down our hands
Now strange and tingling with lust to heal and feed
Gross crowds with miracles of fish and bread.

Frantic, to search for spikes and so secure
Our feet which would persist in walking like clowns
Of innocence beside the contagious sinner.
Quick, to imprison our madded heads in crowns

Of mockery and send for the pomp of spears
From Caesar's Rome to still this imperious love
Ringing in our sides. We could not live
And let our treasury of despairs and fears

Be lost which we and our fathers had surely earned.
But still we could not save our losses: our bloody
Carcass split the veil in two, the body
Of our death stood up in noon and burned

Like a torch inside our dungeon of family deeds.
In that eclipse our heaven exposed our horror.
Angels shuddered at our desired monster
And marveled at the light upon our needs.

ERNEST SANDEEN.

THE STAGE

SILK STOCKINGS

LUSTROUS and smooth, Cole Porter's stockings visibly enhance the season: not perhaps of the highest-bred silk, I would say—and with more than a thread of artfully synthetic nylon—but nonetheless, objects of absolute commercial pleasure. Impelled by the momentum of Melchior Lengyel's fable of Soviet delinquency ("Ninotchka"), Mr. Porter springs again into the charmed circle of his major success; his talent, so indolent and juiceless in "Can Can"—yet how its narcotic fatuities have resounded! —quickens here to those unexcelled satiric musical postures (one number wonderfully drubs our widening screens); those grace notes of sentimentality, above all —in the title song—to that burnished romantic glow which, in its alterations of emotional flame and ebony, is the composer's musical signature.

Decidedly, then, Mr. Porter fires the evening, yet what a quantity of resilient life there is in this poignant fantasy on the revolutionary temperament. Without the larger mystery of Garbo's personality, or the exact pungency of the film's wit, much of its depth is unexplored and its focus often blurred, but still it remains as a small and humane monument to a time before our sensibilities were mortified and our wills implacably determined by the rigors of the cold war. George Kaufman and Leueen MacGrath (assisted, I would suspect, somewhat dubiously by the uniquitous Abe Burrows) have fashioned it into a raffish cartoon which yet retains much of the original's good natured bite; true, an irrelevant counter-theme has been introduced, but even that is the occasion of some topical wit. (It is also the occasion of considerable raw bad taste. When one considers that the evening is so little smudged with commonness, it is more than distressing to find two dances blatantly reproducing the vulgarities of burlesque—surely this must be, in time, only a self-defeating gesture?)

In a performance of great charm and delicacy, Hildegarde Neff pleases immensely; as a *diseuse,* she has something of Dietrich's disabused knowingness, and her portrait of the melancholy Marxist has not only a satiric outline but the quiet coloring of pathos, too. The grace of Don Ameche's playing—its ideal tact and discretion —lies in a genuine flavor of American personality and an undistracted directness of appeal; of its kind, Mr. Ameche's performance is a model. Indeed, his virtues are precisely those of the entire ensemble, and of a musical occasion which—without being quite of the first class—yet diverts consistently and honorably, and never abuses the approval it so vivaciously solicits. (*At the Imperial.*)

RICHARD HAYES.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

THREE CHILLS

MURDER-MYSTERY fans will have a heyday at "Three Cases of Murder," an import from England based on three separate short stories having sudden death in common. The movies, handled by different directors, also have in common Alan Badel, who acts as a sort of a nemesis in each of the plots. My favorite is "In the Picture," based on Roderick Wilkinson's story about an "unknown artist" (played by Badel) who steps out of the picture he painted during the last century and entices a museum guide to come up the path in the picture and into the gloomy house in the background. In this house are a couple of ghouls (Leueen Macgrath looking like a character out of Charles Adams and Eddie Byrne as a taxidermist from a Velasquez picture); they're dead but are in a sort of cold Limbo in which they move from painting to painting. The taxidermist, having run out of animals to stuff, goes skillfully to work on the guide; and the artist steps out of the picture again to win his next victim, a beautiful young girl who is fascinated by the macabre painting. Wendy Toye has directed "In the Picture" beautifully. Much of its eerie charm, as in "The Turn of the Screw," is due to its inexplicable sense of evil.

The next item in this package of three left me cold—and I don't mean with chills. "You Killed Elizabeth" is a whodunit in which none of the whos are particularly interesting and the manner in which the killer exposes himself is pretty naïve. The third item, based on W. Somerset Maugham's "Lord Mountdrago," has a nice, scary idea—which Director George More O'Ferrall almost dissipates by prolonging. But the plot about the Foreign Secretary (played by Orson Welles) who has cause to regret ruining his political opponent in the House of Commons is bound to hold your interest. The rival (Badel, again) tells Welles, "You broke my heart. I can't break yours because you haven't got one; but I can break your spirit." How he does by appearing in his dreams is fascinating and so are the results when the proud, guilt-ridden Foreign Secretary makes a couple of visits to a psychiatrist. Taken as a whole "Three Cases of Murder" is neither the best of mystery material nor first-rate cinema, but it's bound to tingle one's spine very pleasantly.

NEITHER is another import from England, "To Paris with Love," exactly what you'd call a top-notch musical, but it has its light and pleasant moments with Alec Guinness and Vernon Gray as father-and-son on a spree in Paris, each thinking the other ought to know more about the facts of life. Their plans go somewhat awry when they meet two very attractive French women (fresh, young Odile Versois and sophisticated, not-so-young Elina Labourdette) and papa is won to the girl while sonny is attracted by the older woman. Edwin Astley's music is rather thin; and the Technicolor photography of the Parisian backgrounds is appropriately pretty for such a cream-puff plot. Director Robert Hamer is inclined to strain every now and then to make things seem naughtier than they are, but on the whole the action moves along nicely at a frivolous pace; and while Mr. Guinness is by no means at his best, he is still a delight to watch.

TWO recent American musicals aren't too brilliant either. Although both have some excellent old songs, they seem to have the idea that suggestive costumes and dances can take the place of real entertainment. "Hit the Deck" is a remake of the popular musical of the twenties and its plot about three sailors acting like boy scouts in defending a girl's virtue belongs back in that period. In the starry cast (Jane Powell, Tony Martin, Walter Pidgeon, Vic Damone, Gene Raymond, Ann Miller) gathered for this wilted story, I particularly liked Debbie Reynolds and Russ Tamblyn whose youthful vitality is just right for this kind of nonsense, and Kay Armen whose warm personality and singing are a pleasure.

BEST of the good songs in "Three for the Show" are a couple of old Gershwin hits: "I've Got a Crush on You" and "Someone To Watch over Me," which, with the stunning Technicolor and CinemaScope photography, are the best things about the movie. Betty Grable, Jack Lemmon and Marge and Gower Champion are attractive in their way and try hard to sell a modernized Enoch Arden story that stems from a W. Somerset Maugham play; but they get little help from Director H. C. Potter who drags the labored plot out so endlessly that it seems twice as empty as it really is. Tennyson was really concerned with this problem once, but the makers of "Three for the Show" think it's a big joke; but the joke, in spite of the cast, is not half as funny as they think.

PHILIP T. HARTUNG.

AN APPEAL

Father Joseph Taffarel, S.J., of Fatima Mission, Thavam P.O., North Malabar, India, appeals for funds to repair the effects of recent floods. Many of his impoverished flock are homeless, ill and threatened with starvation. Contributions may be sent direct (India airmail: 25¢).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COMMUNICATIONS

CHRISTIAN CULTURE

Budleigh Salterton,
Devon, England

TO the Editors: I have been somewhat disconcerted by the violence of the reaction aroused by my suggestions for the study of Christian Culture in Catholic universities. I certainly did not realize that there was an influential body of Catholics who reacted to the words "Christendom" and "Christian Culture" in the same way as a bull reacts to a red cloth. I had supposed that all Catholics were agreed on the historical importance of Christendom and on the value of Christian Culture and that the question at issue was simply how these principles could best be realized in the curricula of higher education.

I gather from Mr. Stinson's letter [Feb. 4] that I was entirely mistaken: that "Christendom" is a kind of heresy invented by the late G. K. Chesterton and Hilaire Belloc: that Western civilization is a very degraded form of culture, compounded of "secular humanist ideology, semi-Christian platitude and attractive materialist technology," and that we ought to stop talking about Christian sociology and Christian Culture and confine ourselves to the study of an apocalyptic Biblical theology which is alone suitable to "the hydrogen age and cybernetics."

I have never questioned the need for a theology of history, nor have I attempted to identify our modern secularized civilization with Christian Culture. At the same time I think it is a mistake to talk loosely about the death agony of Christendom and the possibility of "junking" modern civilization unless we know what we are talking about.

Let us get back to the fundamental principles on which all Catholics and all Christians are agreed or ought to be agreed. First, all Christians must agree that Christianity differs from all other religions because it is the religion of the Incarnation: that God became man in order to restore or regenerate human nature. Secondly all Catholics agree that this work of divine restoration has been carried on continuously and indefectibly for nineteen centuries by the Church: that the City of God is a real society with its roots in eternity and its development in time and history: and that every aspect of human life is in some degree changed and transformed by this supernatural principle.

It seems to me that a system of education which ignores these tremendous realities is not fully Catholic. It is not enough to put the Gospel by the side of modern technology and to leave the student to work out their relations with one another. We have to consider God's dealings with humanity in the Church through the ages. We do not believe, like the Protestants (or some Protestants) that the Bible is the only record of these dealings. On the contrary, the whole history of Christendom is a continual dialogue between God and man, and every age of the Church's life, even the most remote and obscure, has some important lesson for us today.

Hence the study of Christian Culture is not, as Mr. Stinson supposes, a kind of luxury for an esoteric circle; it is a study of the life process by which human nature is being restored and reintegrated by grace. And as the secular scientist is rightly concerned with anthropology and history, so the Christian scholar must be concerned with the study of Christian Culture and the history of the Christian society, both in its absolute form in the Church and in its relation to the cultural forms of each successive age. For Christian Culture is simply the Christian way of life in its historical development and Christendom is simply the society which has been informed by the Church.

I do not, of course, contend that my suggestions for the application of these ideas to university studies are indispensable. They may be impracticable or unsuitable to present conditions. But the ideas themselves are, I think, an essential part of our Catholic heritage. They are the ideas that inspired Newman's view of Christian history and whatever we may think of his position, we cannot dismiss it contemptuously as a shallow and muddy mixture of theology with science or "a clumsy attempt to theologize everything we can lay our hands on." It seems to me that Mr. Stinson's views have a fundamental similarity to those of Newman's Protestant opponents, who regarded the development of Catholic culture as an accretion of alien elements that conceal the message of the Gospel and who believed that these successive accretions should be removed until we had restored the Gospel in its original purity.

No one has shown better than Newman the fallacies of this view or how nature and grace have been integrated with one another in the new creation which is the historic Church. And the same process is carried on in the development of Christian culture, in which we see the actual *rencontre* of Christianity with human life in terms of history and sociology.

But this is precisely what Père de Lubac was speaking of in the passage which Mr. Stinson quotes. It is the recognition of that "engagement in time which gives the Christian part and lot in all history," and I fail to understand how Mr. Stinson reconciles this with hatred of the concept of "Christendom" and contempt for the study of culture, both of which seem evident in his letter to The Commonweal.

CHRISTOPHER DAWSON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WORDS, WORDS, WORDS

SOME notes toward arriving at an understanding of certain specialized political vocabularies:

Intellectual: There are two kinds of intellectuals: pseudo-intellectuals (sometimes called would-be) and true intellectuals. A pseudo-intellectual is a man you don't agree with but whose vocabulary you can't match. A true intellectual is a man whose vocabulary is no more extensive than your own and whose views are identical with yours. Universities, colleges, the editorial staffs of butcher-paper magazines and academic societies abound in pseudo-intellectuals. True intellectuals are those who brand would-be intellectuals as pseudo.

Liberal: Many kinds — soft-headed, mush-headed, knuckle-headed, etc. When in doubt the use of quotation marks around the word ("liberal") suggests the general category. Basically, though, there are only so-called liberals and true liberals. So-called liberals believe in liberalism (or "liberalism"). True liberals hate liberalism ("liberalism") and are practically indistinguishable from true conservatives. (Problem here: some so-called liberals hold that *they* are the true conservatives. But in general you are safe in identifying true intellectuals, true liberals and true conservatives with one and the same group.)

Jeffersonian Democrat: A reactionary Republican.

Left Wing: A broad category embracing everyone from members of the Communist Party to Eisenhower Republicans. In the case of the Communist Party it may sometimes be helpful to describe the membership as the true reactionaries or as Red Fascists. But by and large it is better to stick to the Left Wing terminology. That way it is unnecessary to make any confusing distinctions between conspiratorial Communists, anti-Stalinist socialists, New Dealing Democrats and Eisenhower Republicans.

Fifth Amendment: Something behind which Communists hide. Absolutely self-incriminating device, the use of which proves beyond doubt that user is guilty of any and all charges made against him.

Sophisticated Anti-Communist: Frequently quotes the *Daily Worker,* uses Marxist terminology. Considers any distinctions between actual Party members and those who joined a front organization in 1944 as so much hairsplitting. Until recently firm supporter of Harvey Matusow. Many anti-Communists around but only a few *sophisticated* anti-Communists. These fellows are never taken in.

Civil Liberties: Something over which eggheads and so-called liberals, aided and abetted by bleeding hearts, raise a hue and cry. Best to ignore whole question. If matter comes up distinguish quickly between liberty and license and point out that there is no civil liberty in the Soviet Union.

Democracy: That which the U.S. was not intended to be.

Republic: That which the United States was intended to be.

Natural Law: The law that proves that high tariffs, racial segregation, the open shop and abolition of personal income tax are all divinely favored.

America's True Friends Abroad: Only a few left: Franco, Chiang Kai-shek and Syngman Rhee.

Socialistic: Used to describe the intervention of government in private business. There are some exceptions — when the government subsidizes the building of factories, private housing, overseas trade and in general cost-plus contracts, for instance. Price supports to the independent farmer do not qualify as socialistic, except in some benighted Utah circles. Government intervention in these cases is known as stimulating free enterprise.

Academic Freedom: Encouraging Communists to indoctrinate American youth in empirical, pragmatic, godless materialism at public expense. Part of the world-wide conspiracy of progressive education.

Materialistic: Any criticism of dollar values, the free-enterprise system and the profit motive.

Balanced Budget: A cut in corporate taxes.

Modern Art: What my kid could do better than. Part and parcel of the assault on the American Way.

Congressional Investigations: (1) Intrusion into private beliefs, unconstitutional questioning of political opinion, abuse of authority and contrary to the intentions of the Founding Fathers, as in the Tea Pot Dome and current stockmarket inquiries. (2) A legitimate means of educating the public; the duty of Congress; a forum where the Great American Jury sits in judgment, as in investigations of Communism, labor unions and who promoted Peress.

Political Generals: Marshall, Ridgway, Bradley, et al.

Soldier-statesmen: Douglas MacArthur and James Van Fleet.

Hard, cold fact: What I hold photostat proof of here in my hand.

Vicious Smear: What someone else holds photostat proof of, in his hand.

Architect of the UN: Alger Hiss.

American Boys: Total membership of U.S. Armed Forces; sons of American mothers.

The Right to Work: The right to take advantage of a union contract without paying union dues; the right to be fired without cause; and since right-to-work laws have been passed in non-industrialized states, the right of business to move South.

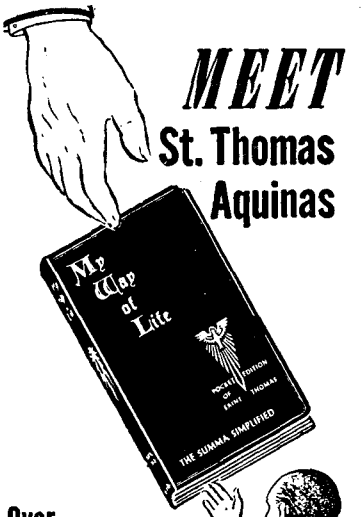
Woman's Place Is in the Home: Applies to Eleanor Roosevelt, Anna Rosenberg, Margaret Chase Smith.

Women Must Take Their Place in Public Life: Applies to Vivien Kellems. Madame Chiang Kai-shek, and Oveta Culp Hobby.

Ic: Suffix to be used with great care. Can suggest international conspiracy, as in collectivistic, socialistic, communistic, materialistic and idealistic. However in the case of the Democrat Party suffix is dropped.

JOHN COGLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



MEET
St. Thomas Aquinas

Over
½ MILLION
of your friends
already have...
yes,
over ½ MILLION
copies of
"My WAY of LIFE"

The Summa simplified and in plain-talk
are now in use

Now this great book is in reach of everyone. In popular, plain-talk pocket-sized and priced for ***your pocket.***

You can discover, too, that the Summa simplified makes good subway and bus reading, just as thousands and thousands of your friends have discovered that MY WAY OF LIFE is for their pocket

wherever they are
wherever they go

Beautifully bound in green imitation leather, with gold stamping.

Price is only $1.35

Order your copy from your bookstore or from

THE CONFRATERNITY
OF THE PRECIOUS BLOOD
Rt. Rev. Msgr. JOSEPH B. FREY
5300 FT. HAMILTON PARKWAY
BROOKLYN 19, NEW YORK

BOOKS

Labyrinthine Ways

THE PLACE OF JACKALS. By Ronald Hardy. Doubleday. $3.50.

By T. E. CASSIDY

INTO the war in Indochina, into the misery, the suffering, the heat, the stench—above all, into the hopelessness — comes Captain Roget, a French priest-chaplain. In varying degrees, he begins immediately to surrender to all those horrors, from the very moment he sets off in the company of a hostile Vietnamese to join his unit. The hostility of his first traveling companion is as nothing alongside the more penetrating and virulent hostility of Colonel Lejeune, his commanding officer.

The resulting conflict is the stuff of this first novel by Ronald Hardy. It is a moving and in many ways remarkable story, told with force and fire. The portrait of the suffering soul and body of Roget and his fellowmen is dramatic and compelling. The physical dreariness forms a background across which march the anger, despair, and frustration of savage guerrilla warfare.

Colonel Lejeune resents Roget's arrival. He needs soldiers, not priests. He has just lost some outposts, and hangs onto his present village situation with only a few officers and soldiers whom he respects, and a nondescript force of colonials and natives whom he cannot really trust. His superior takes away just about all his effective force, finally, and the stage is set for disaster.

But before, there has been a major test. And Roget has failed. The first convoy goes into ambush. The priest is so shaken and terrified that he makes no effort to save his driver from a burning vehicle. His terror is so magnified that he is lost in a private world of shock and fright before he realizes that the action is over and that he has not functioned at all—not as priest, not as soldier. He has lost to Lejeune immediately and irrevocably and he is not allowed to forget or recover.

The new major book by
Thomas Merton
author of
THE SEVEN STOREY MOUNTAIN
NO MAN IS AN ISLAND
"My own reflections on certain aspects of the spiritual life."
$3.95 at all booksellers
HARCOURT, BRACE

STUDY IN EUROPE
10½ months of study and travel for only $1490

Students live in Vienna, Austria and study at the U. of Vienna. The broad variety of English taught courses now includes: History, Languages, Psychology, Political Science, Literature, Economics, Art, Music and other special courses.

To complement the creditable courses at the University, IES has included special travel programs through Holland, Belgium, France, Germany, Italy, Spain, Morocco and Austria.

Sailing date: September 8, 1955 on the SS Maasdam. Price includes round trip on boat, room and board, tuition at the University and travel expenses.

Application deadline: July 23, 1955.

Write today for free brochure and application forms.

THE INSTITUTE OF EUROPEAN STUDIES
7325 South Maryland Avenue
Chicago 19, Illinois

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Adding to his shame and ordeal are the Langmaids, a pair of phony American missionaries, the husband a pompous fake, Rose, his wife, an absurd, insulting nymphomaniac. They supply a weird counterpoint to the development of the chaplain's bitter frustration. Roget has to fight not only his own weakness, as a soldier and as a priest, but the weakness of the flesh when Rose torments him in the moments of his greatest struggle.

Roget's plunge to absolute despair is moving and terrifying. When the remnants of the group make their last forced march to possible safety, he does not know what will happen, nor does he, any more, care. He has told Lejeune, under that superb but heartless soldier's lashing, that, yes, he does want to go home. But strangely, Lejeune is the great but brutal cause of his salvation, and another officer the instrument.

Mr. Hardy has caught the dark night of the spirit with insight, compassion, and understanding. Surely, he is indebted to Graham Greene for some of this gift—and just as surely, he will write just as fine and perhaps even finer things. *The Place of Jackals* is a splendid first novel, and the characters in it shake us with their torment.

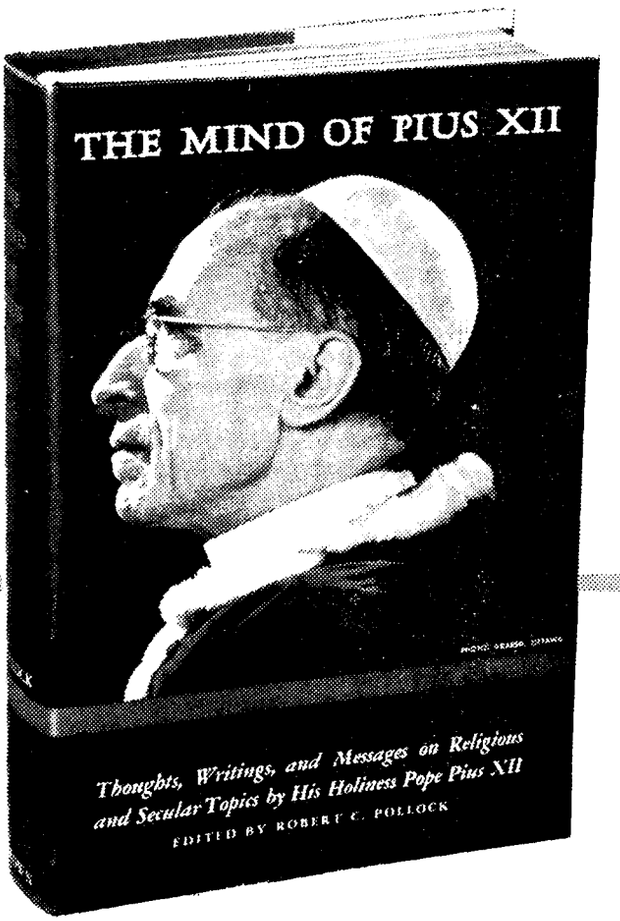
Two Adolescents

SWAMI AND FRIENDS and THE BACHELOR OF ARTS: Two Novels of Malgudi. By R. K. Narayan. Michigan State Press. $3.95.

By SERGE HUGHES

INDIA is a familiar place. The faces are darker and they speak to different gods but for all of that the people are familiar. Young Indians fall sadly in love, mothers understand and try to talk to them, fathers understand and do not talk to them. Indian children, the kindest and most good-natured and sensitive of them, are often bullyish and cowardly and they too swerve from one mood to another with dismaying speed.

When you grow up in India and


THE MIND OF PIUS XII
Thoughts, Writings, and Messages on Religious and Secular Topics by His Holiness Pope Pius XII
EDITED BY ROBERT C. POLLOCK

The mighty contribution of His Holiness Pius XII to the wisdom, hope, and courage of our troubled age . . .
in the Pope's own words

THE MIND OF PIUS XII

Thoughts, Writings, and Messages on Religious and Secular Topics by HIS HOLINESS POPE PIUS XII

Selected and with Introductions by ROBERT C. POLLOCK, *Associate Professor of History and Philosophy, Fordham University Graduate School*

Here is the mind of Pius XII at work on modern man's most perplexing problems—both individual and social—peace, international relations, labor, science and technology, medicine, psychiatry, Marxism, collectivism, music, art, history, education, the role of women. For the first time, the core of His Holiness' writings on the closer union of religious and worldly life has been assembled in easily readable form. With a special introduction and a full list of official sources.

$3.50 at all bookstores, CROWN PUBLISHERS, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

your father speaks English well and occupies a dignified position in the Civil Service, you go to an English grammar school, usually a missionary school, and grow up to be a complicated young man, like many complicated young men who speak two tongues and are unsure as to which is the mother-tongue. If you are Swami, a young Hindu in the early teens, going from one school to another, you feel the uncertainty of your position, but you don't know it. You only know that you want to belong, to belong in a total uncomplicated way.

In this case, to be specific, you very badly want the friendship of the well-dressed, clever, intelligent son of the Indian chief of police, whose father brings to a quick and abrupt end demonstrations for Indian independence: a boy like that is worth following to the ends of the earth. But if you're going to be a friend of such a prince, you must avoid your grandmother who is always dirty and mumbling stories and always calling for you when you are busy. Eventually there's a misunderstanding, and no one knows the right thing to say, so that when the poised, gallant prince leaves the town, you never know whether it was you he was last waving good-bye to at the railroad station. One thing is certain, however: Christian fanatics, like that mad teacher of religion in the missionary school, are of little help.

As poetically familiar as Swami is the older adolescent, the Bachelor of Arts, fresh out of college, seeking with mistrust and timidity the place in life where he belongs. He is probably Swami grown up, and for the first time in love. Like some remote Florentine, he has only seen his beloved, and has never dared to speak to her; only a sensitive friend who composes unpublished poetry is privileged to know of her. The girl, about fourteen years old, gives no evidence of having noticed him. Nor would it be proper if she did: she must wait, she must be courted. But so deeply in love is the young man that he has his family, against all conventions, initiate matrimonial inquiries. Nothing comes of it. The girl's family, after having consulted the family astrologist, declines the offer: the stars bode ill for such a match.

The young man leaves his family, his home town, seeking forgetfulness in a renunciation of life, in the life of an austere Indian ascetic. But he is strong and honest enough to acknowledge to himself that his is not a monastic temperament, and he returns home. Putting all the sighs and dreams away, he becomes a successful businessman, the respected representative of an influential Indian-English newspaper. When his mother informs him that a certain family wishes that he would meet their daughter, he agrees. Like thousands of his brothers in Europe before him, he finds happiness in the match.

Good-bye romantic love. Good-bye misty sentiments and heavy intoxications. In these short, business-like sentences, almost laconic, Mr. Narayan in familiar India pays his tribute to the inexhaustibility of the common, when touched with those two chaste muses, irony and reserve.

LEWIS COLLEGE
Of SCIENCE and TECHNOLOGY
Lockport, Illinois
CO-EDUCATIONAL

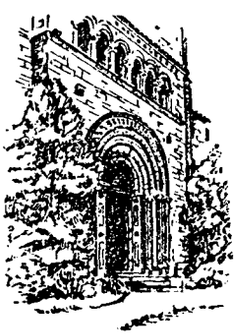
A Catholic college administered and staffed by Catholic laymen. CYO affiliated. State and University accredited. Majors offered in Liberal Arts, Natural Sciences, Business Administration, Social Sciences, Industrial Arts, Engineering. B.A., B.S. degrees. One and two year courses in Flight, including Helicopter, Aviation Operations, Maintenance. 35 miles from Chicago.

CHESTNUT HILL COLLEGE
Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Approved by the Association of American Universities.

For further information write to the Registrar.



Prospective students should make early application

For $5 you can give over 50 lbs. of local foods to

an exiled Vietnam family

You can have the food delivered within two weeks to the poorest of these families through the Vietnam Adopt-a-Family program. Accompanying each food package are these words in Vietnamese script: "An American family extends this gift to you with prayers for God's blessing on you and your family."

Send your Vietnam contribution to War Relief Services, NCWC, 350 Fifth Avenue, New York 1, N.Y.

CAMP WE-HA-KEE On Green Bay Marinette, Wisconsin
For Girls 6-16
Conducted by Dominican Sisters, Sinsinawa, Wis.
1955 Season June 28—August 16, $350
For information write
Sister David O'Leary, 200 Ridge Ave., Winnetka, Ill.

1950-55 BACK ISSUES OF The Commonweal
MIDTOWN MAGAZINE SHOP
1105-6th Ave. N. Y. 36 BR 9-2897

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INDEX TO VOLUME LXI
October 8, 1954 to April 1, 1955

Articles, Editorials, Poetry

Abbé Ernest Dimnet ..... Editorial 350
Afro-Asian Conference ..... Editorial 396
Agnosticism on the BBC ..... *Michael P. Fogarty 500*
Aid for Medical Schools ..... Editorial 240
America as Haven ..... Editorial 324
"Amoral or Insane" ..... Editorial 571
Anniversary Campaign, The ..... Editorial 398
Apartheid and the Navy ..... Editorial 446
Appeal of Existentialism, The ..... James Collins 7
Area of Catholic Freedom, The ..... William P. Clancy 129
As Mr. Wingleft Sees It ..... John Cogley 608
As Mr. Wingright Sees It ..... John Cogley 581
Attacking Trade Barriers ..... Editorial 372
Back to Immobilismé? ..... Editorial 518
Billions Abroad ..... Editorial 515
Book for the Apostolate, A ..... John C. Cort 92
'Border' Catholics and 'Normal' Catholics ..... Gunnar D. Kumlien 309
Bourgeois Communists ..... Gunnar D. Kumlien 548
Break that Failed, The ..... Editorial 467
Bright Spot ..... Editorial 645
Bulwark Against Communism ..... Editorial 572
Burden of Arms, The ..... Erik von Kuehnelt-Leddihn 423
Can the Small College Survive? ....Alfred F. Horrigan 452
Capitalism: Debates and Definitions ..... John C. Cort 221
Case of Ignorance, A ..... John Cogley 629
Catholics and McCarthy ..... Editorial 276
Censure of Senator McCarthy, The ... Francis J. Keenan 356
Central American Federation ..... Editorial 53
Central American Unrest ..... Editorial 445
Changes in India ..... Editorial 468
Children's Books: The Year in Retrospect ..... Claire Hutchet Bishop 199
Christmas and Home ..... ✣Robert J. Dwyer 327
Crisis on the Hill ..... Ernest Sandeen 676
Critics' Choice for Christmas ..... Vivian Mercier, Patrick F. Quinn, Michael Harrington, Richard Hayes, Philip Burnham, M. A. Fitzsimons, John F. Sullivan, Alban Baer, Anne Fremantle, Will Herberg, Nicholas Joost, John A. Lukacs 260
Critics' Choice of Catholic Books ..... George G. Higgins, John W. Simons, Elizabeth Bartelme, J. N. Moody, William P. Clancy 557
Church and the Arts, The ..... John W. Simons 135
Church-State Dispute ..... Editorial 300
Church Unity and World Unity ..... Bernard Lambert 120
Colonialism ..... Editorial 301
Communism and The Worker-Priests ..... Gunnar D. Kumlien 602
Conservative Journalism ..... Editorial 573
Continuing Crisis, The ..... Editorial 541
Conversation with Cardinal Lercaro ... Philip Merrifield 329
Counting Communists ..... Editorial 84
Course Ahead, The ..... Editorial 371
Dark Spot, A ..... Editorial 157
Debate on Red China ..... Editorial 240
Decline of McCarthy, The ..... Editorial 324
Defense Dollars ..... Editorial 86
Demands of Highways, The ..... Editorial 421
Democrats' Dilemma, The ..... Editorial 644
Depression in a Valley ..... Editorial 543
Diamonds and Fear ..... D. C. Johnstone 599
Diffidence ..... Editorial 574
Dissolution of Liberalism, The ..... Russell Kirk 374
Dixon-Yates Issue, The ..... Editorial 212
Dual Heritage of Julien Green, The ..... Mrs. George Norman 39
Economic Future, The ..... Editorial 182
End to Segregation, An ..... Editorial 155
Europe: Two Ways ..... Editorial 183
"Every Decent American. . ." ..... Editorial 53
Ex-Communist Witness, The ..... Editorial 518
Experiment in Simplicity ..... Bede Griffiths 471
Farrell and the Irish ..... Editorial 54
Fate of Oscar Wilde ..... Vivian Mercier 528
Father Gillis Retires ..... Editorial 446
Fears of François Mauriac, The ..... Editorial 595
Ferment Inside Lutheranism, The .. Gunnar D. Kumlien 186
Fifth Amendment, The ..... Editorial 668
Flaubert as Letter-Writer ..... Martin Turnell 189
Footnote on a Resignation ..... Editorial 182
Forgotten Past, The ..... Editorial 51
Formosa and the Pescadores ..... Editorial 470
Freedom in Yugoslavia ..... Editorial 397
Frontiers of Psychiatry and Religion ..... Victor White 336
Game of Revolution, The ..... Dan Kurzman 34
Germany Today ..... George N. Shuster 218
Germany's New Role ..... Hans J. Morgenthau 159
Good Appointment ..... Editorial 397
Good Friday ..... Victor White 674
Good Pickings ..... Editorial 156
Government's Role, The ..... Editorial 645
Growing War, The ..... Editorial 211
Hammarskjold Mission, The ..... Editorial 447
Home Stretch, The ..... Editorial 3
Hope for Moderation, A ..... Editorial 179
Important Frontier, An ..... Editorial 302
Incident on the Manila Waterfront ..... John C. Cort 474
Incredible Mr. Matusow, The ..... Editorial 620
In Defense of the Liberals ..... Editorial 395
Indochina ..... Editorial 373
In Search of a Program ..... Michael P. Fogarty 12
Instrument or Absolute ..... Editorial 598
"Investigator, The" ..... Editorial 544
Italian War of Words ..... Gunnar D. Kumlien 351
John Cogley Resigns ..... Editorial 278
Judge Youngdahl's Position ..... Editorial 241
Kraus Case, The ..... Editorial 422
Labor's House ..... Editorial 326
Labor's House United ..... John C. Cort 652
Last CIO Convention, The ..... John C. Cort 378
Last Hope in Viet Nam ..... Howard R. Simpson 650
Lesson of Guatemala ..... Editorial 212
Letter to Americans, A ..... Sal Tas 495
Life in the Living Room ..... John Stanley 354
Life in the Movie Magazines ..... John P. Sisk 634
Long Step Back ..... Editorial 213
MacArthur Speech, The ..... John Cogley 550
Man Who Played the Fool, The ... Mrs. George Norman 609
Marriage in Spain ..... Editorial 396
Marshall Plan for Asia ..... Editorial 275
Marxism's Changing Face ..... Will Herberg 482
Maugham the Artist ..... Seymour Krim 284
Mendès-France ..... Robert Barrat 87
Mendès-France Government, The ..... Editorial 86
Mendès-France Performance, The ..... Editorial 419
Mendès-France vs. The Alcohol Lobby .... Robert Barrat 522
Ministry of Fear ..... Editorial 596
Molotov Snare, The ..... Editorial 54
Morality of Nuclear War, The ..... F. H. Drinkwater 623
Moral Question ..... Editorial 5
Morning in Wales ..... Dylan Thomas 243
Mr. Budenz' Crusade ..... Editorial 27
Mr. Dulles on Asia ..... Editorial 645
Mr. Kennan's Questions ..... Editorial 621
Mr. Manion's World ..... Editorial 517
Mystique of the Right ..... William V. Shannon 31
Myths of U. S. Liberalism ..... Michael Harrington 303
Narrowing Gap, The ..... Harold C. Hinton 519
Necessity of Government, The ..... James V. Schall 215
Need for Schools, The ..... Editorial 572
Neutralism in Asia ..... Shao Chuan Leng 399
New Conservatism, The ..... William V. Shannon 360
New Industrial Revolution, The ..... Editorial 300
New Republic, The ..... Editorial 214
News from Two Fronts ..... John C. Cort 91
No Living Rooms ..... Editorial 278
North Korea Build-Up ..... Editorial 622
Nose Is a Nose. . ., A ..... Editorial 494
Now the Right ..... Editorial 348
Nuclear War ..... T. F. Walkowicz and William Pfaff 279

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Nuclear War II ..... Editorial 6
Nuclear War III ..... Editorial 30
Nuclear War IV ..... Editorial 55
Nuclear War V ..... Editorial 85
Nuclear War: Conclusion ..... Editorial 157
Obituary for Distributism ..... John Stanley 404
Obstacles for Dixon-Yates ..... Editorial 493
One Use for Surpluses ..... Editorial 181
Only Index?, The ..... Editorial 158
On Our Lady's Nativity ..... John Logan 332
Orwell's Secular Crusade ..... Richard J. Voorhees 448
Our Debt of Thanks ..... Editorial 113
Our Enduring Concerns ..... Editorial 111
Our Sick Coal Industry ..... John Brophy 9
Pay Boost for Congress ..... Editorial 543
Peace Mood, The ..... Editorial 242
Perón and the Church ..... Francis E. McMahon 670
Perpetual Prize, The ..... Editorial 350
Peter and John Running ..... Ernest Sandeen 659
Poetry of Léonie Adams, The ..... Wallace Fowlie 224
"Poisoned Fruit" ..... Editorial 494
Political Battle in Chicago .... James V. Cunningham 497
Political Television ..... Editorial 469
Politics and Change ..... Peter Viereck 575
Politics and Taxes ..... Editorial 597
Pope on Secularism, The ..... Editorial 213
Pope's Illness, The ..... Editorial 349
Precarious Balance ..... Editorial 372
President's New Leadership, The ..... Editorial 299
Problem of the Paper-Backs, The ..... Cecil Hemley 95
Problem, The ..... Editorial 643
Rabbit Which Herds Sheep, The ..... Editorial 29
Real Issues in the Dock Strike, The .. Michael P. Fogarty 164
Reality, Art, and Prayer ..... Thomas Merton 658
Rearmed Germany ..... Editorial 156
Reckoning with My Readers, A ....Elisabeth Langgaesser 56
Record, The ..... Editorial 619
Reece Report, The ..... Editorial 349
Revenge, The ..... Graham Greene 403
Ridgway and the New Warfare ..... Editorial 516
"Right-to-Work" ..... Editorial 4
Russia vs. Communism ..... Editorial 574
Security Again ..... Editorial 616
Security Question, The ..... Editorial 420
Segregated Seats ..... Editorial 211
Senator and the Economist, The .....Editorial 669
Shadow of War, The ..... Editorial 491
Shape of Our Policy, The ..... Editorial 323
Sin of Slums, The ..... John Stanley 647
Slow Boat to Freedom ..... Howard R. Simpson 426
Snag in Surplus Disposal ..... Editorial 420
Somerset Maugham ..... Seymour Krim 245
Sonnet ..... Carol Johnson 59
Sonnets for Christmas ..... Carol Johnson 332
Sonnets for Lent ..... Carol Johnson 580
Spending for the Future ..... Editorial 326
Spirit of Lent, The ..... H. A. Reinhold 577
Still More So ..... Editorial 347
Strange Alliance, The ..... John Cogley 654
Straws in the Wind ..... Editorial 421
Substitute for EDC ..... Editorial 28
Such Comradeship as Shames the Day ... Jessamyn West 61
Summerfield vs. Aristophanes ..... Editorial 622
Sunday in East Berlin, A ..... Donat O'Donnell 90
Surface Calm ..... Editorial 83
Survivor's Debt, The ..... William Pfaff 431
Technological Efficiencies ..... Editorial 598
Thanksgiving Collections ..... Editorial 214
Things That are Caesar's ..... John Cogley 117
Things to Come ..... Editorial 29
Thirteen Prisoners, The ..... Editorial 277
Thirty Years of The Commonweal ..... Editorial 138
Three Decades of Accomplishment ..... Editorial 277
Totalitarian as Diplomat, The .... Frank Gibney 307
Toynbee's Odyssey of the West ..... Christopher Dawson 62
Trading With Communists ..... Editorial 468
Two Campaigns ..... Editorial 28
Two Cultures in India ..... David Johnstone 184
Two Materialisms, The ..... Editorial 239
Two Worlds ..... Barbara Ward 115
Varieties of Americanism ..... John Cogley 527
Vision in the Novels ..... Anne Fremantle 545
Wall Street Under Scrutiny ..... Editorial 620
Walt Whitman at Home ..... Seymour Krim 384
War or Peace ..... Editorial 667
Watkins Report, The ..... Editorial 4
We Who Lived in That Day ..... Jessamyn West 61
"Who Promoted Belsky" ..... Editorial 516
Why Mendès-France Was Defeated ..... Robert Barrat 627
Words, Words, Words ..... John Cogley 679
Working for Peace ..... Editorial 326
Yalta ..... Editorial 668

Book Reviews

Abbé Pierre and the Ragpickers of Emmaus:
By Boris Simon ..... Edward S. Skillin 563
Abraham Lincoln, The Prairie and The War Years:
By Carl Sandburg ..... John Cournos 43
Africa—World of New Men: By John J. Considine 367
Agamemnon: By William Alfred ..... Henry Rago 259
Age of Conformity, The: By Alan Valentine
Frank Getlein 99
All Men Are Mortal: By Simone de Beauvoir
Frank Getlein 461
American Demagogues: Twentieth Century:
By Reinhard H. Luthin ..... Will Herberg 410
Anglo-Saxon Missionaries in Germany, The:
Trans. & Edited by C. H. Talbot .... M. A. Fitzsimons 341
Appeals of Communism, The:
By Gabriel A. Almond ..... Michael Harrington 22
Approaches to God: By Jacques Maritain .. Leo R. Ward 589
Ash on a Young Man's Sleeve: By Dannie Abse
James D. Finn 638
Black Banners: By Erik von Kuehnelt-Leddihn
Frederick D. Wilhelmsen 315
Black Popes: By Archbishop Roberts, S.J.
Francis Sweeney 99
Bloomsbury Group, The: By J. K. Johnstone
Vivian Mercier 42
Born Catholics: Assembled By F. J. Sheed
Francis Sweeney 342
Cardinal Manning: By Shane Leslie ..... Alban Baer 364
Cardinal O'Connell of Boston: By Dorothy Wayman
Joe Dever 661
Catholics in Controversy: By James O'Neill
Thomas E. Kennelly 486
Chicago Renaissance in American Letters, The:
By Bernard Duffey ..... Joseph M. Duffy, Jr. 339
Christianity and Western Civilization:
By Carlton J. H. Hayes ..... M. A. Fitzsimons 258
Civilization and Foreign Policy: By Louis Halle
George Jaeger 612
Collected Poems of Edith Sitwell, The .. Anne Fremantle 460
Companion to the Missal: By Sister M. Cecilia, O.S.B. .. 391
Cornerstone, The: By Zöe Oldenbourg .. Philip Burnham 588
Dark Child, The: By Camara Laye ..... T. E. Cassidy 340
Death of the Fourth Republic: By Ronald Matthews
Michael Harrington 227
Documents on the Expulsion of the Sudeten Germans:
Compiled by Wilhelm K. Turnwald
Michael P. Fogarty 388
Dynamics of Soviet Society, The: By W. W. Rostow
Michael Harrington 436
Eternal Woman, The: By Gertrud von le Fort
Sister Ritamary Bradley 561
Faith and Freedom: By Barbara Ward .... T. E. Cassidy 413
Father McNabb Reader: Edited by Francis Edward Nugent
Leo R. Ward 103
Fifth Amendment Today, The: By Erwin N. Griswold
Michael Harrington 508
Flint Anchor, The: By Sylvia Townsend Warner
Dachine Rainer 343
God, Man, and the Universe: Edited by
Jacque de Bivort de la Saudee ..... H. A. Reinhold 173
Golden Angel, The: By Elliott Coleman .. Wallace Fowlie 70
Golden String, The: By Bede Griffiths .. Anne Fremantle 530
Hadrian's Memoirs: By Marguerite Yourcenor
Joseph H. McMahon 533
Hester Lilly and 12 Short Stories: By Elizabeth Taylor
Doris Grumbach 46

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Homer's Daughter: By Robert Graves .. Seymour Krim 636
Honor of Gaston Le Torch, The: By Jacques Perret
John F. Sullivan 532
Hound of Earth, The: By Vance Bourjaily
Joseph H. McMahon 639
Howells and the Age of Realism: By Everett Carter
John Cournos 230
Huge Season, The: By Wright Morris .. Patrick F. Quinn 72
Human Element in the Church of Christ, The:
By Paul Simon ..... H. A. Reinhold 560
Identity of Yeats, The: By Richard Ellmann
Vivian Mercier 435
In the Name of Sanity: By Lewis Mumford
Joseph M. Duffy, Jr. 98
Introduction to Theology: Edited by A. M. Henry, O.P.
Leo R. Ward 435
Invisible Writing, The: By Arthur Koestler
William Pfaff 431
Jesus and His Times: By Daniel-Rops .. Rbt. Paul Mohan 193
Joan of Arc: By Lucien Fabre .... Claire Huchet Bishop 170
Letters of W. B. Yeats: Edited by Allan Wade
Vivian Mercier 660
Lie About the West, The: By Douglas Jerrold
M. A. Fitzsimons 47
Literary Situation, The: By Malcolm Cowley
Patrick F. Quinn 228
Lord, The: By Romano Guardini ..... H. A. Reinhold 192
Love and Violence: Edited by Frank Sheed
Helen Iswolsky 316
Love-Letters of Phyllis McGinley, The .. Anne Fremantle 69
Mad Monarch, The: By Werner Richter
Robert Holzhauer 590
Magic Margin, The: By Martin Yoseloff .. John A. Lynch 74
Man Without Qualities, The: Vol. II: By Robert Musil
Vivian Mercier 196
Martin de Porres, Hero: By Claire Huchet Bishop
E. S. S. 295
Marxism: The Unity of Theory and Practice:
By Albert G. Meyer ..... Will Herberg 482
Meaning of Holiness, The: By Louis Lavelle ..Alban Baer 613
Melbourne: By Lord David Cecil ..... John A. Lukacs 293
Messenger, The: By Rémy ..... Anne Fremantle 414
More Stories: By Frank O'Connor ..... Frank Getlein 170
Most Likely to Succeed: By John Dos Passos
George D. Murphy 19
Museum Pieces: By William Plomer .... John F. Sullivan 193
My Life in the Bush of Ghosts: By Amos Tutuola
Jean Holzhauer 23
New Handbook on Hanging, A: By Charles Duff
Frank Getlein 566
New Men, The: By C. P. Snow ..... Geoffrey Ashe 485
Not Without Tears: By Helen Caldwell Day
Marjorie Crowe Hughes 231
Opposing Self, The: By Lionel Trilling .. Vivian Mercier 587
Out Went the Candle: By Harvey Swados
Patrick F. Quinn 412
People of Plenty: By David M. Potter....Gary MacEoin 73
Place of Jackals, The: By Ronald Hardy .. T. E. Cassidy 680
Poems: A Selection: By Léonie Adams....Wallace Fowlie 224
Poems 1923-1954: By E. E. Cummings
Michael Harrington 294
Poetic Drama of Paul Claudel, The:
By Joseph Chiari ..... Anne Fremantle 257
Poets of Today: Harry Duncan, Murray Noss and May Swenson ..... Nicholas Joost 76
Politics of Belief in Nineteenth Century France:
By Philip Spencer.....Erwin W. Geissman 68
Power and Policy: By Thomas K. Finletter
George W. Jaeger 314
Private Diaries of Stendahl, The: Edited and Translated by Robert Sage ..... Martin Turnell 434
Prize Stories 1955.....Doris Grumbach 509
Program for Conservatives, A: By Russell Kirk
William V. Shannon 360
Quite Early One Morning: By Dylan Thomas
Nicholas Joost 387
Realities of Foreign Policy, The: By George F. Kennan
George W. Jaeger 18
Red Petticoat and Other Stories, The:
By Bryan MacMahon.....Vivian Mercier 484
Remarkable Mr. Jerome, The: By Anita Leslie
Wayne Andrews 229
Ruskin, John: By Joan Evans.....Riley Hughes 20
Saint Anthony of the Desert: By Henri Queffelec
Alban Baer 172
Saint Benedict and His Monks: By Theodore Maynard
Alban Baer 637
Saint Bridget of Sweden: By Johannes Jorgensen
Karl Stern 365
Saint Vincent Ferrer: By Henri Ghéon.....Alban Baer 172
Selected Essays: By William Carlos Williams
Nicholas Joost 291
Self-Made Man in America, The: By Irvin G. Wylie
John Cournos 367
Simple Truth, The: By Elizabeth Hardwick
Frank Getlein 614
Social Relations in the Urban Parish:
By Joseph H. Fichter, S.J.....Joseph P. Fitzpatrick 563
Something Terrible, Something Lovely:
By William Sansom.....Edwin Kennebeck 197
Son of Oscar Wilde: By Vyvyan Holland
Vivian Mercier 528
Study of History, A: (Vol. VII-X): By Arnold Toynbee
Christopher Dawson 62
Swami and Friends and The Bachelor of Arts:
By R. K. Narayan ..... Serge Hughes 681
Tactical Exercise: By Evelyn Waugh..Patrick F. Quinn 171
Third Revolution, The: By Karl Stern....Victor White 336
To Next Year in Jerusalem: By David Marcus
Seymour Krim 101
Totalitarianism: Edited by Carl J. Friedrich
William Pfaff 318
Tragedy of Silesia, The: Compiled by Johannes Kaps
Michael P. Fogarty 388
Treasury of Irish Folklore, A: Edited by Padraic Colum
John Cournos 390
Treasury of Yiddish Stories, A: Edited by Irving Howe and Eliezer Greenburg.....James D. Finn 510
Trial: By Don M. Mankiewicz.....Doris Grumbach 439
Two Studies in Integrity: Gerald Griffin and the Rev. Francis Mahony: By Ethel Mannin....Francis Sweeney 45
View from Pompey's Head, The: By Hamilton Basso
William Pfaff 195
Waiting for Godot: By Samuel Beckett..Edwin Kennebeck 365
Western Fathers, The: Trans. & Edit. by F. R. Hoare
M. A. Fitzsimons 341
Widows of Thornton, The: By Peter Taylor
Richard Hayes 317
With Walt Whitman in Camden: Edited by Sculley Bradley.....Seymour Krim 384
Woman Within, The: By Ellen Glasgow
Anne Fremantle 194
World of Love, A: By Elizabeth Bowen
Edwin Kennebeck 532
You Are Not Your Own: By Dennis Geaney
John C. Cort 92

Index of Principal Subjects in Articles, Editorials, and Letters

Academy Award Nominations, 574
Adams, Léonie, 224
Adenauer, Chancellor of Germany Konrad, 159, 218
Aesthetics, 56, 135, 658
Afro-Asian Conference, 396
Agnosticism, 500
Alcoholism, 522
American Federation of Labor, 91, 326, 378, 652
Americanism, 527
Argentina, 300, 670
Aristophanes, 622
Asian Economic Assistance, 115, 275, 371, 515
Austria, 423
Automation, 300, 378, 598
Belsky, Pvt., 516
Benton, William, 479
Bishops' Thanksgiving Collection, 214
Bishops' 1954 Statement, 239
Bissonnette, Rev. Georges, 621
Blalock, Dr. Alfred, 240
Blanshard, Paul, 54
Bonnichon, Rev., S. J., 596
Boris, Russian Orthodox Metropolitan. 621
Bowles, Chester, 619
Buckley, William F., Jr., 573
Budenz, Louis, 27
Budget, United States, 326, 371, 507
Cain, Harry P., 668
Capehart, Senator Homer, 669

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Capitalism, 156, 221, 404, 408, 471, 504, 505, 526, 543, 620
Case, Senator Clifford P., 28, 179
Catholic Association for International Peace, 326
Catholic Church, 54, 117, 120, 129, 213, 221, 239, 276, 300, 309, 312, 327, 329, 336, 396, 408, 421, 446, 457, 458, 500, 553, 577, 583, 595, 602, 609, 623, 658 670, 674, 678
Catholic Social Teaching, 92, 115, 157, 181, 221, 300, 326, 404, 408, 421, 504, 505, 526, 605, 670
Catholic Worker, 221, 404, 526
Central America, 53, 212, 445, 572
Chicago, 496
Chicago *Tribune*, 494
Children's Books, 199
China, Communist, 83, 211, 240, 277, 396, 399, 447, 470, 491, 495, 519, 541, 596, 645
China, Nationalist, 470, 491, 495, 541, 645
Christian Culture, 38, 256, 381, 457, 458, 478, 583, 584, 678
Christian Democratic Movement, 12, 300, 670
Christmas, 327
Coal Industry, 9
"Coexistence", 27, 211, 242, 323, 550, 619
Cogley, John, 278
"Cold War", 6, 16, 27, 30, 34, 54, 55, 83, 85, 90, 156, 157, 159, 211, 218, 242, 256, 275, 277, 279, 303, 307, 323, 351, 371, 373, 396, 397, 399, 419, 423, 426, 431, 447, 468, 470, 491, 495, 515, 516, 517, 519, 541, 548, 550, 571, 574, 581, 596, 597, 598, 619, 621, 623, 632, 643, 645, 650, 654, 667, 668, 669
Communism in the U. S., 15, 51, 84, 94, 276, 646, 654
Congressional Investigations, 4, 349, 356, 518, 620, 669
Congressional Pay, 543
Congress of Industrial Organizations, 9, 91, 300, 326, 378, 652
Conservatism, 31, 168, 169, 215, 360, 480, 481, 506, 517, 573, 575, 581
Corsi, Edward, 397
Costa Rica, 445
Cummings, E. E., 409, 585
Cyprus, 350
Davies, John Paton, 420
Dawson, Christopher, 38, 256, 381, 457, 458, 478, 583, 584, 678
Debate, Collegiate, 240
Democratic Party, 644
Dewey, John, 38
Diem, Premier Ngo Dinh, 373, 650
Dimnet, Abbé Ernest, 350
Distributism, 404, 471, 504, 505, 526, 605
Dixon-Yates, 29, 158, 212, 493
Djilas, Milovan, 397
Douglas, Senator Paul, 28
Dulles, Secretary of State John Foster, 30, 323, 447, 574, 645, 668 (See also "Foreign Policy")
East Berlin, 90
Economy, National, 156, 182, 213, 300, 347, 543, 620
Education, 38, 240, 256, 302, 381, 452, 457, 458, 478, 553, 572, 584
Eisenhower, President Dwight D., 31, 83, 179, 299, 324, 371, 421, 447, 469, 495, 517, 541, 596, 597, 644, 667, 668
Elections of 1954, 28, 179
European Coal-Steel Pool, 183
European Union, 12, 28, 90, 156, 159, 183, 419
Evanston Assembly, 120
Ex-Communists, 654
Existentialism, 7
Farm Problems, 157, 181, 420
Farrell, James T., 54
Finletter, Thomas K., 85
Flaubert, Gustav, 189
Florida Catholic, 53
Foreign Policy, U. S., 27, 28, 30, 54, 83, 159, 211, 242, 275, 277, 279, 299, 302, 303, 323, 371, 372, 373, 399, 445, 468, 470, 491, 495, 515, 519, 541, 550, 571, 574, 581, 598, 619, 623, 643, 645, 667, 668
Foundations, 349
France, 86, 87, 159, 183, 419, 518, 522, 602, 627
Galbraith, J. K., 669
Germany, 28, 54, 90, 156, 159, 218
Gillis, Rev. James M., 446, 553
Goa, 184
Great Britain, 165, 350, 448, 500, 598
Green, Julien, 39
Guatemala, 212
Hammarskjold, Secretary General Dag, 447
Higgins, Msgr. George G., 277
Highways, 421
Hoover Commission, 645
House Un-American Activities Committee 348
Housing, 213, 647
Hutchins, Robert, 527
Immigration Policy, 324, 397
India, 184, 399, 468, 519, 619, 632, 645
Indonesia, 302
Internal Security, 15, 84, 94, 241, 348, 349, 420, 494, 516, 517, 518, 527, 586, 621, 646, 668
International Finance Corporation, 212
"Investigator, The", 544
Italy, 309, 329, 351, 548, 603
Jacob, Max, 609
Japan, 381
Kennan, George, 621
Kirk, Russell, 360, 480, 481, 506
Knight, Margaret, 500
Koestler, Arthur, 431
Korean Armistice, 622
Kraus, Arthur J., 422
Labor, 4, 9, 91, 165, 300, 326, 378, 474, 543, 598, 652
Ladejinsky, Wolf, 420
Lattimore, Owen, 241, 494
Lent, 577, 674
Lercaro, Giacomo Cardinal, 329
Liberalism, 129, 303, 312, 374, 395, 480, 481, 506, 575
Liturgy, 329, 577
"Living Room, The", 278, 354
Look, 595
Los Angeles Tidings, 573
Lutheranism in Sweden, 186
MacArthur, General Douglas, 491, 550
Manila, 474
Manion, Clarence, 517, 527
Manning, Cardinal, 505
Marxist theory, 482
Materialism, 239
Matusow, Harvey, 518, 621
Maugham, Somerset, 245, 284
Mauriac, François, 595
McCarthy, Senator Joseph, 4, 53, 84, 168, 276, 299, 324, 356, 479, 516
McGowan, Rev. Raymond A., 277
Medical Schools, Federal Aid to, 240
Mendès-France, Premier Pierre, 86, 87, 183, 419, 518, 522, 627
Military Policy 5, 6, 30, 55, 85, 86, 157, 256, 277, 279, 323, 495, 516, 571, 597, 598, 623, 645, 667
Mohawk Valley, New York, 543
Molotov, Foreign Minister Vyacheslav, 54
Mouvement Republicain Populaire, 419, 627
Movie Magazines, 634
National Catholic Rural Life Conference, 157, 181
Negro in America, 155, 241
Neutralism, 396, 399, 619
New Guinea, 302
New Republic, 214
New Yorker, 574
Nixon, Vice President Richard, 84, 179, 572, 646
Nuclear Power, 29
Nuclear Weapons, 5, 6, 16, 30, 55, 85, 157, 256, 279, 516, 550, 571, 598, 623, 645, 667
O'Brien, Cyril, 474
Oppenheimer, J. Robert, 15, 94, 372
Orwell, George, 448, 544
Paperback Books, 95
Perón, President Juan D., 670
Pius XII, 213, 349
Political Philosophy, 31, 117, 129, 168, 169, 213, 215, 239, 303, 312, 360, 374, 395, 480, 481, 482, 506, 517, 573, 575, 581, 645
Prisoners in China, 277, 447, 596
Prisons, 467
Prophesies, Literary, 545
Psychiatry, 336
Public Power, 29, 212, 493
Rabbits, 29
Reece Committee, 349
Republican Administration, 31, 83, 168, 179, 212, 299, 324, 356, 371, 372, 420, 421, 447, 467, 469, 495, 517, 541, 572, 596, 597, 667, 668
Ridgway, General Matthew, 516
"Right to Work" laws, 4, 652
Secularism, 213, 302
Segregation, Racial, 155, 241, 446, 599
Sheil, Bishop Bernard J., 182
Silone, Ignazio, 395
Slessor, Air Marshal Sir John, 55, 491
Slums, 647
Southeast Asia Treaty Organization, 279, 645
Spain, 396, 421
Stassen, Harold, 667
Stern, Karl, 336
Stock Market, 620
Summerfield, Postmaster General Arthur E., 622
Sweden, 186
Taxes, 597
Television, 469
Tennessee Valley Authority, 493
Thailand, 34
Thirtieth Anniversary of The Commonweal, 3, 111, 398
Toynbee, Arnold J., 62
Trade, International, 181, 372, 381, 420, 468
Tully, James, 474
"Underdeveloped Areas," 115, 212, 371, 396, 420
Union of South Africa, 446, 599
Union of Soviet Socialist Republics, 27, 51, 159, 279, 307, 431, 491, 541, 574, 619, 621, 623, 643, 654, 667, 668 (See also "Cold War")
United Nations, 16, 447
Viet Nam, 323, 373, 426, 650
Vishinsky, Ambassador Andrei J., 307
Watkins Committee, 4
Whitman Walt, 384
Wilde, Oscar, 528
Wiretapping, 494
Worker-Priests, 603
World Federalism, 16
Yalta Conference, 668
Young Christian Workers, 505
Youngdahl, Judge Luther, 241
Yugoslavia, 397

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A SPECIAL ISSUE

Paul Claudel

On Ash Wednesday of this year, the distinguished poet, playwright and diplomat, Paul Claudel, died in France. A special issue of The Commonweal will be published shortly, evaluating his accomplishment as a Catholic man of letters.

Paul Claudel was eighty-six when he died. He had served in the French consulates in New York, Shanghai, Fuchow, Hankow, Peiping and Tientsin, and as ambassador to the United States, Japan and Belgium. His plays include "The Tidings Brought to Mary," "The Satin Slipper," and "Joan at the Stake."

Contributors to The Commonweal's special issue will include the British critic, Martin Turnell, who says in part: "In the case of Claudel the problem of language is complicated by the personality of the man which pervades every line he wrote. There can be no doubt that he was the most formidable personality in the European literature of the first half of the twentieth century. It is from this fact that any attempt to assess his significance must start. 'I am not a *bel esprit*,' he once said in a letter to Jacques Rivière; 'I am a simple, serious man. As an artist, I despise virtuosi, and I do not understand practical jokers. The sneer, from Voltaire to Anatole France, has always seemed to me to be the sign of the damned. As soon as a man is possessed by the hatred of God, he is unable to prevent himself from laughing.' The simplicity, the solemnity and the intolerance of these sentences bring home to us the rugged power of the man which left its impress on his *contemporaries*."

SPECIAL INTRODUCTORY OFFER
FOR NEW SUBSCRIBERS ONLY

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2. Please send The Commonweal for fifteen weeks, including the special Claudel issue, to:

NAME _____

STREET _____

CITY _____

4-1-55

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED